

T H E
H E B R E W G U I D E :

O R, A N
E N G L I S H - H E B R E W G R A M M A R,
Without P O I N T S :

In so concise and plain a Method, as to be successfully consulted
Without a M A S T E R.

To which is added,

A V I E W of the C H A L D A I C :

A N D

(For the farther Satisfaction of the Inquisitive)

A B R I E F I N T R O D U C T I O N
T O T H E
Knowledge of H E B R E W P U N C T U A T I O N.

By P E T E R P E T I T, M. A.

Vicar of R O Y S T O N, in H E R T F O R D S H I R E.

*Qui Hebraica non punctata intelligere possint, Illi soli esse possunt boni Judices
rerum Criticarum.*

Houbigant, Proleg. p. 338:

*Consequens est, eam solam Grammaticam probandam esse, quæ a punctis Massore-
thicis libera sit; nec ab iis ullo modo pendeat.*

Maslef, Novæ Gram. Argum. ac Vindiciæ, p. 70.

L O N D O N :

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HERBERT
OF
ENGLISH
THE
A VIEW OF THE CHALDIA
AND
(For the British Collection of the Inscriptions)
A BRIEF
PUNCTATION
BY PETER PETER
Vicar of Roston, in Hertfordshire
On the occasion of the publication of the
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T H E
P R E F A C E.

TH E following pages are designed to initiate the Learner in the study of the *Hebrew* Language in a more plain and easy manner than any hitherto published ; and in some measure to supply the absence of a master. The Grammars hitherto in use appear (upon many accounts) much too perplexed to be successfully taken in hand, without the concurrent assistance of a living instructor. The throwing together things of greater and less moment, without any mark of discrimination, the multiplying of rules without necessity ; the immethodical distribution of several particulars, and the incumbring the principles of the language with useless minutiae ; are impediments in the way of beginners not less frequent than discouraging.

It was therefore thought adviseable (after the example of *Mascler*) to draw up the following System, founded on the naked structure of the language ; whose natural simplicity might more agreeably recommend it to the scholar's attention : and, by the orderly disposal of the several particulars, lead him on, by plain and easy degrees, to a regular and complete knowledge of the whole. In order to this, those things which are of more immediate use, are here expressed in a larger letter, under distinguished titles ; while those of less moment, or not altogether of so frequent necessity, are exhibited in smaller types, or thrown into notes.

By this means the memory will be relieved from the drudgery of attending to a multitude of rules; and be freed from the confusion necessarily arising from a promiscuous distribution of the doctrinal matter. Thus, while the Student is getting by heart the few requisites in the larger letter, it will be sufficient to cast an eye upon the appendages of less moment; in order to make them flow into his mind upon the recollection of the more general instructions. That this way of proceeding may be the more effectual, let the learner, as often as he consults any rule, or general observation, constantly take a view of the several notes, &c. belonging to it; and he will be surprised to find with how little expence, either of time or trouble, he has made himself master of the several particulars: and how easily the mind may be couened, as it were, into that knowledge, which, otherwise proposed, might appear almost unattainable.

But though an acquaintance with the rules, &c. be a good step towards the knowledge of a language, the main difficulty may well be supposed to lie in a ready application of them. To obviate which, there are not only all along inserted examples of each rule, &c. but at the end of the *Hebrew Grammar*, there are likewise added various instances of the verbs, both regular and irregular (taken from Dr Grey's *Hebrew Grammar in English*) in which the learner will do well to exercise himself, with a particular regard to the rules before laid down. By doing this he will not only acquire the meaning of many words, but be afterwards enabled to make use of his *Guide*, with greater ease to himself; and consult his *Lexicon* with much more readiness and success. After this (having carefully read over good part of the Bible so as to be a tolerable master of the text) he
may

may enter upon *the View of the Chaldaic*, which, in a short time, will enable him to read the parts of Scripture written in that dialect, with a good degree of satisfaction.

The business of the Syntax, I have purposely passed over in silence, being of opinion, that the idiom and genius of the sacred language may best be learnt from a careful perusal of the Bible itself: not but it were much to be wished, that the Learned would, from time to time, publish such remarks as might happen to fall in their way; that, from the variety of their animadversions, we might derive a clearer light on the nature of the Hebrew than we at present enjoy. In the mean time, they who would see what has been already said upon this subject may consult *Mascler's* Grammar, which, upon other accounts likewise, may be very advantageously perus'd by those who shall have gone through the following method †.

As to those who have been afraid of attempting the Hebrew, or have been discouraged from proceeding in it, by the perplexities attending the ordinary methods of instruction, would they be persuaded to make an experiment, according to the present directions; they would, I presume to think, be in a little time amply rewarded for their pains: and be agreeably surpris'd to find an easy access to what has hitherto bid defiance to their endeavours. Neither, perhaps, would the following pages be unprofitably perused by those who till now have lain under *Masoretical* bondage: as they would thereby become acquainted with the naked structure of the language; and learn the various parts of speech expressible

† It would be injuring the endeavours of the more advanced scholar not to recommend to his attention *Houbigant's Prolegomena ad Scrip. Sacr.* printed at Paris, Anno 1746, which will let him into the true spirit of the most wholesome criticism, and hinder his falling into the piddling humour of many modern pretenders.

pressible by one and the same appearance of characters : of which ('tis more than probable) they have hitherto had but a confused notion. This would naturally open their minds to criticism, and enable them to search-out, with greater ease and alacrity, every possible sense that might be worthy the divine Author of holy writ ; and be a means of doing justice to the inspired pen-men.

It may not be improper in this place, for the reader's encouragement, to acquaint him that the sum of all that is needful to be learned, and which, in *Masclaf*, is disseminated through 247 pages, is here contained in 25 pages only. And that in the *View of the Chaldaic*, consisting of no more than 12 pages, is included at least whatever is *more immediately* necessary to the knowledge of that dialect ; being the substance of what fills no fewer than 90 pages in the above-mentioned author † : And 'tis hop'd, moreover, in the main, that the manner of expressing the several articles, as well as the order in which they are disposed, will appear not only concise, but regular and perspicuous.

Should any object to the learning of *Hebrew* without regard to the points, the answer is, that it seems the most reasonable method of initiation to begin with the plainest and most essential parts of the language ; reserving the artificial and more perplexing difficulties of punctuation 'till such time as they may be of no impediment or disservice.

The difficulties attending the learning by points have ('tis well known) discouraged many even from attempting this study, and many more from proceeding in it to any useful degree of knowledge : and as for those who have had patience enough

† The pages 'tis true are here larger : but, making ample allowance for that, the number of them, upon the whole, is scarce a third of what is employed by *Masclaf*.

The P R E F A C E.

enough to go through the dryness and fatigue of the task, they have (for the most part) been so warped by their instructions ; as not, without some difficulty, to rise to a free and upright use of their judgments in things critical: the points restraining the sense, and custom familiarizing that restraint. Accordingly we find that they who have learned and accustomed themselves to the *Masoretical* Grammars do, even when they read in unpointed Bibles, supply in general the same points with which they read the text at first ; or (which amounts to the same) affix the same partial idea to the several words which they at first received from their respective punctuations. Hence it comes to pass, that many of them never think of departing, or, at least, virtually and in effect never do depart, from the *Masoretical* reading ; unless some very apparent difficulty threatens them with absurdity. But how often may it not happen that a passage big with no absurdity, nor encumbered with any apparent difficulty, conveys only plain sense according to the points ; which survey'd at large, would afford a much more apposite and exalted meaning : and oftentimes present, to the mental eye, a most beautiful landscape of cognate significations, every one contributing to adorn it as the center of the whole?---In such cases, 'tis evident, the *acumen ingenii* may be obtus'd by those very points, and be prevented from fully pervading the truth.---Nay, our very piety on these occasions may mislead us : for, as the Authority of scripture will reasonably be thought to give weight to the expression ; the mind will be apt to rest satisfied with the most superficial sense : and be inclined to revere the most infertile signification, when once the passage is supposed the word of God. Upon the whole therefore it appears, that those who have been trained up to the

unnatural use of these *Masoretical* microscopes, may (by neglecting to use their naked eyes) be liable to mistake the buds of *Jewish* invention for the genuine fruit of the tree of knowledge.

If it be urged, that leaving the text at large has given occasion to many flighty and extravagant conceits ; this answer may suffice---That so long as there are flighty and extravagant persons, it will be impossible, by any method, wholly to restrain the licentiousness of fancy, or the luxuriance of imagination : and that, after all, wild expositions (so far as they deserve notice) are to be refuted (not from the authority of the points, which, on all hands, is confessedly fallible) but, from the several absurdities, and inconsistencies, &c. which attend them : for right reason is still the road to truth, and however the misguided multitude may for a while mistake it, this is the only path that will invariably be pursued, when properly pointed out and understood. However thus much is certain, that there can be no argument drawn from hence why the Learner should buckle on the troublesome accoutrements of the *Masorites* ; when the plain and easy habiliment of *David* is sufficient for his purpose, and much more convenient for his progress.

'Tis alledged, indeed, that the pointed reading serves in general for an excellent comment on the text : but (not to mention that the sense of such reading is discoverable from the naked text) would any one hence conclude, that we ought therefore to learn the *Original* from such *annotations* ?

Reason (one would think) should direct one otherwise ; and incline us to learn the various meanings of the words at

at large, before we have recourse to a comment, arbitrarily restraining the sense of the author we would understand.

Upon these accounts it is, that I would advise the Learner not to concern himself with the points 'till such time as he can conveniently read his bible without them.---- Then, indeed, he may more safely attend to their doctrine: reserving to himself the liberty of an impartial determination.

Accordingly, I have ventured (for the sake of the more inquisitive scholar) to add, *A brief Introduction to the Knowledge of the Hebrew Punctuation*, which (however short it may be of a perfect system) will, perhaps, be found to contain as many substantials of the doctrine as are generally retained, even by those who would be thought adepts in that part of learning: at least it will be sufficient to give one a taste of the *Masoretical* art, in those instances, which most frequently occur in point of grammar.

It was partly with a view to facilitate this attainment, that the power attributed to the unpointed alphabet, is so nearly the same with that which obtains among the *Masorites*: and that the present method of reading (by supplying the defect of a vowel with the sound of a short one†) is rendered as conformable as possible to the pronunciation with the points. As a Specimen of which take the following:

PSALM

† This expedient was sometime since proposed by the accurate and ingenious Author of *The true and antient Method of reading Hebrew without Points*.

PSALM I.

With POINTS.

1 Ashre Haish asher lo
halach ba'hatfath resha'him
ubhedherech chataim lo
'hamad ubhemoshabbh le-
tsim lo iashabbh.

2 Ci-im bethorath Iehova
chephtso ubhethoratho iehge
iomam valaila.

3 Vehaiah ce'hets shathul
'hal palghe maiim asher pi-
rio iitten be'hitto ve'halehu lo
iibbol vechol asher ia'hase
iatsliach.

4 Lo-chen Haresha'him ci
im cammots asher-tidde-
phennu ruach.

5 'Hal-cen lo iakumu re-
sha'him bamishpat vechatta-
im ba'hadhath tsaddikim.

6 Ci iodhea'h Iehova de-
rech tsaddikim vederech re-
sha'him tobhedh.

† *Without* POINTS.

1 Ashri haish ashar la
halach batfath rashaim ou-
badarach chataim la amad
oubamashab latfim la ishab.

2 Ci im bathourath Ihou-
ah chapatsou oubathourathou
ihagah ioumam valilah.

3 Vahiah cats shathoul
al palagi mim ashar pariou
ithan bathou vaalahou la
iboul vacal ashar iashah it-
falick.

4 La can harashaim ci
im camouts ashar thadapanou
rouch.

5 Al can la ikamou ra-
shaim bamashpat vechataim
badath tsadikim.

6 Ci ioda Ihouah darach
tsadikim vadarach rashaim
thabad.

Should

† In this specimen a short vowel is inserted wherever there was room for its admission, but the reading may sometimes be rendered more musical, by omitting such insertion: Thus, שְׁתַּחֲוֹת is more agreeable to the ear, pronounced *Ishbasanu*, than *Ishbasoun*.—If due regard be had to the composition of words, the scholar will naturally be led to a more accurate division of the syllables.—e.g. הַתְּמַסְרֵנוּ being compounded of הַת, מַסַּר, and נִי, 'tis evident it will be more properly read *Hatbmasarneu* than *Hatbamasaranu*.

Should any one, after all, neglect this *minute* study; I confess I should not think it a matter of much consequence: since (were I to judge of others by myself, who have more than once gone through the whole severity of *Masoretical* discipline) our attachment to the points seems chiefly owing to our having spent so much time upon them, as renders us unwilling to acknowledge that our acquirements are not worth the purchase.

Upon the whole, should these endeavours prove at all serviceable in promoting the study of the sacred writings, I shall neither regret the time nor labour I have spent in them. But should they, on the contrary, betray the inability of their author; he will still have the comfort of a good design: and as the knowledge of one's own weakness is an attribute of *the most uncommon* wisdom, the failure may reasonably bespeak candor, and forbid contempt.

I have nothing more to add, but to intreat the Reader to excuse the errors of the press; and to advise the Learner to correct them by the table of Errata: as soon as he is master of the characters of the Alphabet.



ERRATA.

HEBREW GUIDE, Page 1, note 4, for unities, read unites.
Demonstr. PRON. Page 6, for מ read מ.—Ibid. PRON. II. Perf.
for מ Thou, r. מ.—Page 13, for HIPHAL, r. HIPHIL.
P. 14, Rule concerning AIN-VAU, f. whose radical, r. whose middle radical.
Page 15, HOPHAL, AIN-VAU, Paul, for מ read מ.
BIBL. EXAMPLES. Page 1, Line 1, for מ, read מ.—Page 2,
Line 8, for מ read מ.
In the View of the CHALDAIC, Page 1, for ב a Son, r. ב.—Page 5,
PRON. III. Perf. for מ he, r. מ.—Ibid. DERIV. PRON. for מ
their, r. our.—Page 6. II. for HIPHAL, r. HIPHIL.—Page 9,
L. 12, for Participle, r. Participles of.

THE

* As *a* in French *aw*. † As *g* in give or *negō*.
‡ As *ch* in character, or *ch* in Greek. || Like *y* in English.
§ *c* hard as in *copper*, or like *x* in Greek. ** In grammars with points sounds *gn*, or like a double aspiration ' *b*. † Compound numbers thus : א' 11, יב' 12, &c. but for 15 they put יז' i. e. 6 and 9, lest they should profane the name of God by using the regular letters יז' *ab*. Thousands are expressed by unities thus א' or א' 1000, ב' or ב' 2000, and so on. †† FINAL, viz. such as are used at the end of words, tho' in MSS of the best note they have no peculiar form.
N. B. The Hebrew vowel characters (according to the present method) are four, viz. א, ע, י, ו.—Observe that א and ל are sometimes found united thus אֵל for אֵל.

1

N O U N S *

Their G E N D E R S †.

I. <i>Masculine.</i>	III. <i>Common.</i>	II. <i>Feminine.</i>
Are—		
Names of men and their offices, of rivers and mountains, months and people, and words that do not end in ה or ת Servile.	Such as under one ending comprehend both Genders. A S נער, <i>A young man or woman.</i> בהמה, <i>A beast, &c.</i> A N D Names of Cardinal Numbers from twenty upwards.	Names of women and their offices, of cities, provinces, and kingdoms. So things by art or nature double, and words that end in ה or ת Serv.

N. B. CARD] NUMBERS [INAL
From three to ten, with a *masculine* ending, are *feminine*, & vice versa.

E X A M P L E S.

<i>Masculines.</i>	<i>of</i>	<i>Feminines.</i>
רויז <i>vulg.</i> David. מלך a king. פישון the river Pishon. כרמל mount Carmel. ניסן the month Nisan. עברי an Hebrew. ספר a book. מעשה a work, and שרת a ministry. So שלשה three, ארבעה four, and so on עשרה ten inclusive.		רחל <i>vulg.</i> Rachel. מלכה a queen. יריחו Jericho. יהודה Judea. נעל a shoe. יד a hand. So צדקה justice, and אגרת an epistle; the ה and ת being serviles <i>i. e.</i> added to the root. To these belong שלש 3, and עשר ten, with their intermediates.

C O M P A R I S O N.

Comparative takes מ or מן. | But ב or מאד Superlative.

E X A M-

* NOUNS. Are either *perfect* which retain all the letters of the root, or consist of them *only*, as תפארת, an ornament, from פאר to adorn; and דבר a word, itself the root: or *imperfect*, in which one or other of the letters is suppressed, as לץ a scorner, from לוצ to scorn, or תורה a law, from ירה.

† GENDERS. Adjectives are gender'd by adding ה at the end, as טוב good masc. טובה fem.—N. B. The neuter is commonly expressed by the feminine, as ואלהים חשבה לטובה, Gen. i. 20. And God meant it for good.—The sometimes by the masculine as לא טוב, not good. Gen. ii. 13.

EXAMPLES.

Comparatives.

of

Superlatives.

Pro. viii. 11. טוב חכמה מפנינים,
Good is wisdom before or above
pearls. *i. e.* Wisdom is better, &c.
And *Ecc. iv. 9.* טובים שנים מן אחד,
Good are two before or above one,
&c.

Cant. i. 8. היפה בנשים Fair a-
mong women, *i. e.* fairest of wo-
men.—And, *Gen. i. 31.* טוב מאד
Good very, *i. e.* very good. Some-
times מאד is repeated in order to
heighten the superlative.

NUMBERS are either

Singular

or

Plural.

OBSERVATION.

Some Nouns want the *Plural*, as names of metals, liquors, &c. Others want the *Singular*, as those of ages, &c. *e. g.* זהב Gold, יין Wine, *sing.* but נעורים Youth, and בתולים Virginitv, *plur.*

Concerning]

RULE I.

[the Plural.

Plural Masculine adds ים, and according to the Chaldaic dialect ין. But before י drops ה, and often י, *sing.* Note י plural sometimes loses ים, sometimes י.

EXAMPLES.

שיר a song, שירים songs. אחרים others for אחריין. יונה a dove, יונים doves. יהודי a Jew, יהודים Jews, for יהודיים. שדות fields, for שדים. And מלכים kings for מלכם.

RULE II

Plural feminine takes ות, before which drop ה or ת *singular*. But ות and ות *singular* make וות *plural*. Note וות *plural* often loses ו.

EXAMPLES.

תורה a law, תורות laws; אגרת an epistle, makes אגרות epistles. ראשית a beginning, ראשיות *plural*. And מלכות a kingdom, מלכות *plural*. Thus, מארת lights, for מארות.

OBSER-

OBSERVATIONS

END]

ON PLURAL

[INGS.

I.

Some Masculines end as Feminines, and *vice versa*.

e. g.

אב A father, אבות fathers.— לבנה A brick, לבנים Bricks.

II.

Some words (without change of gender) end either as Masc. or Fem.

e. g.

תהלה f. praise, תהלים, or תהלות, praises.

III.

Some endings are compounded of the Masculine and Feminine.

e. g.

במה An high place, במותח high places.

PLURAL)

R U L E III.

(RESTRAINED.

When any thing is expressed in the plural form, without ascertaining the *precise* number, which yet the context requires to be determined, the sense of that *plural* must be restrained to a *dual*.

E X A M P L E.

1 Kings xvi. 24. Omri bought the bill of Samaria of Shemer בכנרים כסף for talents of silver. Here (as the number of talents is not precisely determined, which yet the context evidently requires) the *plural* must be rendered by the *dual*; viz. two talents.

N. B. They who use points make a *dual* termination, in order to distinguish that number from the *plural*; but the same is answered by the above rule.

Cases of NOUNS are expressed by the following ARTICLES.

P R E F I X E D.

את The accusative, generally.

ב In, with, on account of.

ה The, often emphatical.

ו And.

ל To, of, concerning.

מ From, by, before.

ש Who, which, because, for.

כ As, according.

O B S E R V A T I O N.

By what case a Hebrew noun is to be rendered must be learnt from the context, the above articles not being always prefixed; and when they are, being capable of various senses.

C

In

IN CONSTRUCTION.*

Masculine plural ם drops ם', and ה (*Feminine singular*) is changed into ת †. The monosyllables אב, אח, חם, make אבי, אחי, חמי; but פה makes פי.

EXAMPLES.

מלכי ארץ, *The Kings of the Earth*, instead of מלכים ארץ. And תורה ידועה, *the law of the Lord*, instead of תורה ידועה &c.

* Whenever a noun governs after it a genitive, or other oblique case, 'tis said to be in *construction*, or *regimen*, otherwise in an *absolute* state.

† This Rule is sometimes inverted, the absolute form being put for the construct, & *vice versa*, as אמרים אמת *words of truth*, for אמתי אמת &c.

Demonstrative.

[COMMON.]

זה, זו, זה.
הלוה, הלוה, or
הלו This.
But, זאת fem.
—And אל or
אלה these,
common.

Interrogat.

מי who, מזה
or, מן what?
Sometimes מ
prefix'd asks
the question, as
מזה for מזה
What's this?

PRIMITIVE.

Deriv] ist {PRONOUNS} Person. [ative.
Com-] SINGULAR. [mon.

Affix'd to NOUNS.	my	י	אני, אנכי	I	ל	of or to	me	ני	Affix'd to VERBS.
			אורי	Accus.					
			ממני	from or by					

PLURAL.

Affix'd to NOUNS.	our	נו	אנו, אנחנו	we	לנו	of or to	us	נו	Affix'd to VERBS.
			אורינו	Accus.					
			ממנו	from or by					

Relative.

אשר *

who or which.
sometimes
(instead of it)
pre-ש or ה [fix.
As אשר which
go up, for אשר
עליו. So העליה
which was upon
it, for אשר
עליה.

Note ה prefixed
may be interroga-
tive, demonstrative
and emphatic, as
well as relative. †

* The articles are sometimes prefix'd to these Pronouns in the same manner as to Nouns. — z. g. לזה To this. *

לאשר To whom.

† What I? — העון This Iniquity. †

II. Person.

Deriv]		Fem.	SINGULAR.	Masc.	[ative.	
Affixed to NOUNS.	Com.		את, את, אתי	אתך, את, אתך	thou	
	ך, כה, כי	thy	לך, לבי	לך, לכה	of or to	M. כה.
			ואתך	ואתך	Accus.	F. כה, כי.
			ממך	ממך	from or by	
		Fem.	PLURAL.	Masc.		
Affixed to VERBS.			אתן, אתנה	אתם	ye	
	M. כה, כי	your	לכן, לכנה	לכם	of or to	
			ואתכן	ואתכם	Accus.	M. כה.
	F. כה, כי		ממכן, ממך	ממכם, ממך	from or by	F. כה.

III. Per-

III. Person.

Deriv-] Fem. SING. Masc. [ative.

Affix'd to Nouns.	his וְ, הוּ	She	היא	he הוא	of or to לְ, לוֹ, לָהּ	him הוּ, הוֹנֵה	Affix'd to Verbs.
	her הָ		לה אותה ממנה	Accus. אותו from or by מִמֶּנּוּ, מִמֶּנָּה	him הוּ, הוֹנֵה her הָ, הִנֵּה		
PLURAL.							
ם, הֵם, הֵמָּה and מֵן M. וְ, הֵן, הֵנָּה F.	their	And so with the rest.	הֵן, הֵנָּה	הֵם, הֵמָּה	they לְ, לוֹ, לָהּ	ם M. וְ F.	
			להן אותן מהן	להם, לָמוֹ אותם מֵהֶם	of or to Accus. from or by		

N. B. היא and הוא are sometimes found put the one for the other, through the negligence of transcribers.

PARADIGM

Of Nouns with the Derivative PRONOUNS affixed.

I.

Book.	Masculine.	Books.
my	ספרי	common.
our	ספרנו	com.
thy	ספרך	com.
your	ספרכם	masc.
his	ספרו	fem.
her	ספרה	masc.
their	ספרם	fem.
my	ספרי*	common.
our	ספרנו	com.
thy	ספרך	com.
your	ספרים	masc.
his	ספריו	fem.
her	ספריה	masc.
their	ספריהם	fem.

* Regularly it should be ספרי, but this is not usual.——Hence observe that Masculines (whether singular or plural) with the affix pronoun of the first person singular, are only distinguishable from Masculines plural in construction, by the context.——e. g. ספרי may be either my book, my books, or in construction books of &c.——The monosyllables אב, אח, חם, are the same as in regimen: thus אבי my father, אבנו our father, and so of the rest. In like manner פה a mouth, makes פי my mouth, פיה thy mouth, &c.

Law.

II. Feminine.

Laws.

my	תורתי	common.	my	תורותי	common.
our	תורתנו	com.	our	תורותינו	com.
thy	תורתך	com.	thy	תורותיך	com.
your	תורתכם	masc.	your	תורותיכם	masc.
	תורתכן	fem.		תורותיכן	fem.
his	תורתו	masc.	his	תורתיו	masc.
her	תורתה	fem.	her	תורתיה	fem.
their	תורתם	masc.	their	תורותיהם	masc.
	תורתן	fem.		תורותיהן	fem.

Observations on AFFIX'D NOUNS.

Singulars are sometimes affix'd as Plurals, and Plurals as Singulars.

Thus דברך for דברי *thy word*. and תורותיך for תורותיך *thy laws*.

N. B. When this happens to a masculine Noun, the sense must determine the number.—When to a feminine, the number (if plural) is known by ת before the affix. But, if the ו before ת be dropt, then recourse must be had to the context. e. g. תורתך may be either *thy law*, or *thy laws*; but this is not regular.

OBSERVATION I.

Verbs are either: 1. *Transitive*, which have an active and passive form as well as an active and passive sense, as *מסר* *He delivered*, and *נמסר* *He was delivered*. 2. *Intransitive*, which have only one form and one sense, as *עמד* *He stood*. 3. *Common*, which either have both active and passive significations under one form, as *מלא* *He fill'd* or *was fill'd*; or 2 forms of one signification, as *בכה* *He wept*, and *נבכה* the same.

N. B. Participles being often used nominally are gender'd, &c. like nouns. *מסר* *one delivering*, i. e. *a deliverer*. *מסר* *delivers*.

tive: And the Infinitive often drops ך, as *מסר* for *מסור* *to deliver*.—Sometimes it takes ה at the end, as *מסרה* *to deliver*.—And this ך is often changed into ת, as *קרבת אליהם* *to draw near to God*, from *קרבה*. *Psal. lxxiii. 28*.

Participles often drop ך, and then are distinguishable from the perfect, &c. by the context.

PARADIGM

of

PERFECT VERBS *.

I. Con-] In KAL. [jugation.

Preter.	מסר	He delivered.
Future.	אמסור	I shall deliver.
Imperat.	מסור †	Do thou deliver.
Infinit.	מסור	To deliver.
Benoni	} <i>or</i> <i>מסר</i>	delivering.
Present		
Paul		
Past.		
	מסור	delivered.

* Verbs like Nouns are either *perfect* or *defective*. See Nouns page 3, note *.

† The imperative is always the same as the Infinitive.

OBSERVATION II.

There are five conjugations, viz. *Kal* and its passive *Niphal*; *Hiphil* and its passive *Hophal*; and lastly *Hithpael*.—The two first are called *simple* conjugations, because in them words retain their simple and common signification. The two next are term'd *composite*, as obtaining a new modification of sense.—e. g. *מסר* in *Kal*, *He delivered*, in *Hiphil*, *המסיר* *He caus'd to deliver*.—So *נמסר* in *Niphal* *He was delivered*, in *Hophal* is *המסר* *He was caus'd to deliver*, or *to be delivered*.

Hithpael is called *reciprocal*, and denotes the action to be exerted on the agent, as *התמסר* *He delivered himself*.

Indic-] DECLINED [ative,
Preter. Through the Persons. Future.

PERF.			PERF.		
MASCULINE.	SING.	3 מסר	FEMININE.	SING.	1 אמסור
		2 מסרת * com.			2 תמסור
		1 מסרתי † com.			3 ימסור
	PLURAL.	3 מסו § com.		PLURAL.	1 נמסור
		2 מסרתם			2 תמסורו
		1 מסרנו com.			3 ימסורו
		מסרה †			מסור com.
		מסורי			תמסור
		מסור			מסור com.
		מסרתי			תמסורו
		מסרתם			ימסורו
		מסרנו			תמסורונה

PRATER.

† The 3d person sing. fem. (in the Chaldean dialect) changes ה into ת; thus, מסרת for מסרה.

* The 2d person singular often ends as the first.

e.g. מסרתי for מסרת *Thou deliverst.*

‡ The first person sing. sometimes ends like the second, as מסרת for מסרתי *I delivered.* But this happens rarely except before an affix'd pronoun.

§ The third person plural often takes ך, as מסרו for מסר — *N.B.* This addition is common to all persons ending in ך. And the ך so added is called *paragogic.*

FUTURE.

(1) The future often drops ך, as אמסור for אמסור, &c.

(2) Those persons whose endings are not increased often take ה, as אמסרה for אמסר.

(3) Those which end in נה often lose ה, as תמסור for תמסרנה; and sometimes instead of נה take ך, as תמסור for תמסרנה. Note there are some few instances of 3d persons plural ending in נה at the same time that they have ך prefix'd, as *Dan. viii. 22, יעמדנה, They shall stand, &c.* *N.B.* Persons ending in ך, (as well as those in ך) often take ך, as תמסרין for תמסרי.

Singular.

IMPERATIVE †.

Plural.

MASC.

FEM.

FEM.

MASC.

Person 2. | מסור

מסורי | מסרונה

מסור | 2 Person.

† (1) The Imperative often drops ך; and the second person singular masculine often takes ה, as מסרה for מסר *Do thou deliver.*

(2) The second person plural feminine sometimes loses ך, as מסרין for מסרונה.

N.B. The persons wanting in this mood are supplied from the future. — e.g. ידי אור *Let there be light.*

OBSERVATIONS

On the MOODS and TENSES.*

I.

The Indicative includes the Optative and Subjunctive.

II.

The Imperative is sometimes expressive of the Optative, as צלח *Prosper*, i. e. *Mayst thou prosper.* *Psal. xlv. 5.* Often of the Future, as וחי *And live*, for *And thou shalt live.* *Gen. xx. 7.*

D

The

* The Learner will observe that the Hebrews have, strictly speaking, but three Moods; *Indicative*, *Imperative*, and *Infinitive*: And two Tenses, *Preter* and *Future*.

III.

The Infinitive is often used nominally, as שבת וקומי *My sitting and my rising*. Sometimes it expresses *Gerunds*, especially with one of these letters (ם, ל, כ, ב) prefix'd, as במסר *In delivering*.

IV.

The Preter (according as the sense directs) may serve for *any* tense.

V.

The Future and Preter are frequently put for each other with a ך prefixed; as ואמר *And he said*, &c. which ך is called *conversive*.

N. B. The ך sometimes maintains its influence, tho' separated from the verb by a word or two.

VI.

The participle Benoni, with a pronoun before it, denotes the present tense, as אני מסר *I deliver*.

OBSERVATIONS.

I. Verbs which are not found in Kal, in whatever other conjugation found, have the same signification as they would have had in Kal.

II. Verbs which are active in Kal, sometimes remain so in Niphal.

III. Sometimes verbs in this conjugation have a reciprocal sense, as הוזהרו *Ifa. i. 16. Be ye clean, i. e. make you clean.*

N. B. Verbs in this, and all other conjugations, are declined after the same manner as in Kal. e. g. מסר, נמסרה, נמסרת, &c.

THE
II.
CONJUGATION.

NIPHAL.

Proter.	נמסר	He was	} delivered.
Future.	אמסר	I shall be	
Imperat.	המסר	Be thou	
Infinit.	המסר	To be	
Benoni.	נמסר	Delivered.	

Note, Sometimes, tho' rarely, the Imperative and Infinitive take ך for ה, as נכסף for הכסף. *Gen. xxxi. 30.*

OBSERVATIONS.

I. This conjugation has ך prefixed to the perfect and participle. But ה instead of ך to the imperative and infinitive.

II. Sometimes ך is inserted before the last radical, as נהפך for נהפך *was converted. Est. ix. 1.*

III. The preter and participle are alike, and the future is the same with future Kal.

IV. The infinitive sometimes drops ה after the gerundive letters [כ, ל] as במסר for במסר *In being delivered, or when he was delivered. And then 'tis the same with the Gerund in Kal.*

N. B. The Masorites make here two more Conjugations, called *Pi-bel* and *Pual*, denoting an *intenseness* of action and passion; but, as they differ from Kal, in respect of the points only, they may well be omitted: especially as the context sufficiently shews when the words have any *energetic* meaning, or *passive* sense.

OBSER-

(II)

OBSERVATIONS.

I. The characteristics of this conjugation are η before the first radical, and ν before the last.

II. In the *perfect*, ν is only found in the 3d persons, but in the *future* in *all*.

III. Sometimes this conjugation drops ν throughout, and then 'tis the same as Hophal.

N. B. Some verbs do not alter their signification in Hiphil. e. g. $\eta\eta$ He hearkened. $\eta\eta\eta$ the same.

THE
III.
CONJUGATION.

HIPHIL.

Preter.	$\eta\eta\eta$	He caused	} to deliver.
Future.	$\eta\eta\eta$	I will cause	
Imperat.	$\eta\eta\eta$	Do thou cau.	
Infinit.	$\eta\eta\eta$	To cause	
Benoni.	$\eta\eta\eta$	Causing	

OBSERVATIONS.

I. The characteristic η is not found in the future.

II. The *infinitive* sometimes drops η before the gerundive letters η, η, η .

III. The *imperative* also sometimes loses η .

IV. The participles take η instead of η .

N. B. There are in *all verbs* participles beginning with η , which in Lexicons are said to be in *Pibet* and *Pual*, but may as well be referr'd to *Hiphil* and *Hophal*.

OBSERVATIONS.

I.

The characteristic of this conjugation is η before the first radical.

II.

The future is the same as in Niphal.

THE
IV. CONJUGATION.

HOPHAL.

Preter.	$\eta\eta\eta$	He was caused	} to deliver, or to be delivered.
Future.	$\eta\eta\eta$	I will be caused	
Imperat.	wanting		
Infinit.	$\eta\eta\eta$	To be caused	
Paul.	$\eta\eta\eta$	Caused	

OBSERVATIONS.

I.

The Infinitive is the same as in Niphal.

II

The participle is the same as Benoni in Hiphil when it loses ν .

N. B. This conjugation (according to *Mascler*) has a participle benoni, of the same form with the preter tense, as $\eta\eta\eta$, $\eta\eta\eta$, $\eta\eta\eta$, $\eta\eta\eta$.

OBSERVATIONS.

I. In this conjugation some verbs signify the same as in *Kal*, e. g. $\eta\eta\eta$ He pray'd, $\eta\eta\eta$ the same.

II. Others have the sense of Niphal, as $\eta\eta\eta$ They were broken.

III. There are others which signify *simulation*, as $\eta\eta\eta$ making himself rich, i. e. *feigning himself*, &c.

N. B. The characteristics of this conjugation are $\eta\eta$.

THE
V. CONJUGATION.

HITHPAEL.

Pret.	$\eta\eta\eta$	He deliver'd himself.
Fut.	$\eta\eta\eta$	I shall deliv. myself.
Imp.	$\eta\eta\eta$	Do thou del. thyself.
Inf.	$\eta\eta\eta$	To deliv. one's self.
Ben.	$\eta\eta\eta$	Delivering &c.

OBSERVE. The first characteristic η is dropt in the future and participle.

Note also, some are of opinion that the 2d characteristic η is sometimes dropt before η, η, η , and η , according

to the manner of the Chaldeans and Syrians. The instances produced are *Isa.* xxxiv. 6, $\eta\eta\eta$ *Isa.* xiv. 14, $\eta\eta\eta$ *Isa.* xxxviii. 15, $\eta\eta\eta$. *Psal.* xliii. 4, $\eta\eta\eta$. *Isa.* i. 16, $\eta\eta\eta$. And *Deut.* xxiv. 4, $\eta\eta\eta$. But, as the first and last of these may be referr'd to *Hophal*; and all the rest to *Niphal*; there appears no reason why this opinion should be adopted.

OBSERVATIONS.

I. Verbs beginning with η or η place the characteristic η after the first radical, as $\eta\eta\eta$ not $\eta\eta\eta$, from $\eta\eta\eta$, &c.

II. Those that begin with η transpose η , and change it into η , as $\eta\eta\eta$ He was justified for $\eta\eta\eta$.

III. Those that begin with η are said to change η transposed into η . But no example is found of this in the Hebrew text, tho' it be frequent in the Chaldaic and Syriac

DEFEC]

Of V E R B S *.

[TIVE

I.

OBSERVATION.

* Defective verbs, though not always actually deficient) are subject to the following rules.

Of PE-NUN and PE-JOD †

i. e.

[such as begin with נ or י.]

as

נָסַךְ, יָצַר, or יָשַׁב.

OBSERVATION.

† From the ancient paradigm פעל, the first radical of a verb is called *Pe*, the second *Ain*, and the third *Lamed*.

R U L E concerning K A L..

Verbs beginning with נ or י drop them in the Future and Imperative: Likewise in the Infinitive which commonly ends in ך.

E X A M P L E S.

Of K A L.

PE-NUN.

PE-JOD. *

Pret.	נָסַךְ	He pour'd.	Pret.	יָצַר	He formed.	Pret.	יָשַׁב	He sate, or dwelt.
Fut.	אֶסַךְ	I will pour.	Fut.	אֶצַר	I will form.	Fut.	אֶשֵׁב	I will sit.
Imp.	סַךְ	Do thou &c.	Imp.	צַר	Do thou &c.	Imp.	שֵׁב	Do thou &c.
Inf.	סַכֵּךְ	To pour.	Inf.	צַרְךָ	To form.	Inf. †	שִׁבְךָ	To sit.
Ben.	נוֹסֵךְ	Pouring.	Ben.	יוֹצֵר	Forming.	Ben.	יוֹשֵׁב	Sitting.
Paul	נִסְךְ	Poured.	Paul	יָצַרְךָ	Formed.	Paul	יָשַׁבְךָ	Sate.

N, B. The verb לקח *He took*, is defective in Kal, after the manner of Pe-Nun. e. g. Future אֶקַח, Imper. קַח. Infin. קַחְךָ.

* (1) Here are two examples of Pe-Jod, which, tho' the same in Kal, have different forms in Niphal, Hiphil & Hophal.

† (2) The Infinitive Pe-Jod has three other forms, viz. שֵׁב, שֹׁב, and שִׁבְךָ. Beside one composed of the perfect and imperfect form, as יָבִילַת or יָבִילְךָ for כָּלַת *to be able*, from יָכַל *He was able*.—And, another compounded of Kal and Hophal, הוֹלִידָךְ or הוֹלִידָךְ *to be born*, from יָלַד *He was born*.

R U L E concerning N I P H A L.

Verbs beginning with נ drop it in the Preter and Participle NIPHAL: And those beginning with י do the same, or change it into י.

E X A M P L E S. Of NIPHAL.

PE-NUN.

PE-JOD.

Pre.	נָסַךְ	He was	} poured.	Pre.	נָצַר	He was	} formed.	Pre.	נִוּשַׁב	He was	} inhabited.
Fut.	אֶנְסַךְ	I will be		Fut.	אֶנְצַר	I will be		Fut.	אֶנְוִשַׁב	I will be	
Imp.	הִנְסַךְ	Be thou		Imp.	הִנְצַר	Be thou		Imp.	הִנְוִשַׁב	Be thou	
Inf.	הִנְסֵךְ	To be		Inf.	הִנְצֵךְ	To be		Inf.	הִנְוִשֵׁב	To be	
Ben.	נִסַּךְ	Poured.		Ben.	נִצַּר	Formed.		Ben.	נִוִּשַׁב	Inhabited.	

N. B. The verb לָרַחַץ *He ground*, is found defective in *Niphal*, after the manner of *Pe-Nun* : e. g. נִלְרַחְצוּ *Job* iv. 10, for נִלְרַחְצוּ *they were broken*.

R U L E concerning HIPHAL and HOPHAL.

PE-NUN commonly drops the first radical throughout *Hiphal* and *Hophal*; the like does PE-JOD: Tho' most verbs beginning with י rather change it into ה in *Niphal*, *Hiphal*, and *Hophal*.

E X A M P L E S. Of HIPHAL.

PE-NUN.

PE-JOD.

Pre.	הִסִּיךְ	He caus'd	} to pour.	Pret.	הִצִּיר	He caus'd	} to form.	Pre.	הִוִּשִׁיב	He caused	} to sit.
Fut.	אֶסִּיךְ	I will cau.		Fut.	אֶצִּיר	I will cau.		Fut.	אֶוִּשִׁיב	I will cau.	
Imp.	הִסִּיךְ	Do th. ca.		Imp.	הִצִּיר	Do th. ca.		Imp.	הִוִּשִׁיב	Do th. ca.	
Inf.	הִסִּיךְ	To cause		Inf.	הִצִּיר	To cause		Inf.	הִוִּשִׁיב	To cause	
Ben.	מִסִּיךְ	Causing &c.		Ben.	מִצִּיר	Causing &c.		Ben.	מִוִּשִׁיב	Causing &c.	

N. B. Some verbs beginning with י retain ה (characteristic of *Hiphal*) in the future, contrary to what is said of perfect verbs, *page* 11. As יוֹשִׁיעַ, 1 *Sam.* xvii. 47. for יִשְׁעַ *He shall save*.

E X A M P L E S. Of HOPHAL.

PE-NUN.

PE-JOD.

Pre.	הִסִּךְ	He was	} caused to pour &c.	Pre.	הִצִּר	He was	} caused to form &c.	Pre.	הִוִּשִׁב	He was	} caused to sit, &c.
Fut.	אֶסִּךְ	I will be		Fut.	אֶצִּר	I will be		Fut.	אֶוִּשִׁב	I will be	
Inf.	הִסֵּךְ	To be		Inf.	הִצֵּר	To be		Inf.	הִוִּשֵׁב	To be	
Paul	מִסִּךְ	Caused.		Paul	מִצִּר	Caused &c.		Paul	מִוִּשִׁב	Caused, &c.	

N. B. Verbs in *Hithpaal* are never deficient; except in the following instance, viz. וַתִּתְצַב *And stood*, for וַתִּתְצַב from יָצַב. *Ex.* ii. 4.

E

RULE

R U L E concerning P E - A L E P H.

PE-ALEPH in the *first* person singular of the *Future* often loses א, and then that person is the same with the *third* sing. of the *Preter*.

Thus : אמר for אמר I will say, is the same as אמר He said.

O B S E R V A T I O N.

Sometimes א is dropt in *other* persons of the *Future* (as ירב for ירב He will lay wait, from ירב He laid wait) rarely elsewhere.

Note, The verb הלך He walk'd, is reckoned defective by some : but, in whatever instance it appears so, the word may as well be derived from ילך [defective Pe-Jod] which has exactly the same signification.

R U L E concerning A I N - V A U.

In KAL, verbs whose radical is ו, often drop it in the *Preter* and *Benoni*, but *elsewhere* seldom.—In NIPHAL, Vau is commonly retained throughout.

E X A M P L E S.

	of	
AIN-]	שום	[-VAU.]
	in	
KAL.		NIPHAL.

Preter.	שם	He put	Preterit.	נשום	He was put.
Future.	אשום	I will put	Future.	אשום	I will be put.
Imperat.	שום	Do thou, &c.	Imperat.	השום	Be thou put.
Infinit.	שום	To put.	Infinit.	השום	To be put.
Benoni.	שם	Putting.	Benoni.	נשום	Put.
Paul.	שום	Put.	Paul.	wanting	

N. B. In declining these verbs through the Preter of Niphal insert ו before the personal affixes ת, תי, תם, תן, and נו. e. g. נשום, נשומתי, נשומת, &c.

RULE

R U L E concerning H I P H I L.

AIN-VAU in Hiphil drops the second Radical throughout, and sometimes loses the characteristic ה. As דָּנוּ for הִדָּנוּ *They have fish'd*, from the root דָּנָה. *Jer. xvi. 16.*

R U L E concerning H O P H A L.

HOPHAL of AIN-VAU like HIPHIL drops Vau throughout: But, after the characteristic of the conjugation and tense takes ו, except in some few instances; as הָסַח for הוֹסַח *turned away*, from the root סָח. *Isa. lix. 14.*

E X A M P L E S.

AIN-]			of	[-VAU.			
HIPHIL.				HOPHAL:			
Preter.	הָשִׁים	He caus'd	} to put.	Preter.	הוֹשִׁים	He was caus'd	} to put &c.
Future.	אֲשִׁים	I will cau.		Future.	אֻשֵׁם	I will be caus.	
Imperat.	הָשִׁים	Do th. ca.		Imper.	wanting		
Infinit.	הָשִׁים	To cause		Infinit.	הוֹשֵׁם	To be caused	
Benoni.	מִשִּׁים	Causing.		Paul.	הוֹשֵׁם	Caused.	

N. B. The Preter HIPHIL is often declined like NIPHAL. *e. g.* הָשִׁימָה, הָשִׁימָה, הָשִׁימָה, הָשִׁימָה, &c. See N. B. under Niphal, page 14.

O B S E R V A T I O N S

O n A I N - V A U.

I.

These verbs have a conjugation called *Pobel*, which is never defective, and is formed from *Kal*, by doubling the last radical as שָׁמַם from שָׁם.

II.

This conjugation is regularly declined. *e. g.* שָׁמַם, שָׁמַם, שָׁמַם, &c.

III.

The signification of this conjugation may be either *active* or *passive*, as שָׁמַם *He put*, or *was put*.

Note. Words in this conjugation are said to have a more intense signification than ordinary, and are accordingly rank'd under *Pibel* and *Pubal*.

IV.

From this conjugation is formed Hithpael. *e. g.* from שׁוּם *He put* comes הִתְשׁוּם *He put himself.*

N. B. Verbs whose second radical is ם are conjugated in the same manner as Ain-Vau.

RULE concerning AIN - GEMINATUM.

Verbs whose second radical is doubled, drop it every where in KAL, except in the participle *Paul*. But in NIPHAL 'tis dropt throughout.

EXAMPLES.

			<i>of</i>		
AIN-]			גלל	[-GEM.	
KAL.			<i>in</i>	NIPHAL.	
Preter.	גל	He roll'd.	Preter.	גלל	He was roll'd.
Future.	אגלל	I will roll.	Future.	אגלל	I will be roll'd.
Imperat.	גל	Do thou r.	Imperat.	הגל	Be thou roll'd.
Infinit.	גלל or גלול	To roll.	Infinit.	הגל	To be rolled.
Benoni.	גל	Rolling.	Benoni.	גלל	Rolled.
Paul.	גלל	Rolled.	Paul.		wanting.

N. B. The Preterit of Kal and Niphal commonly take ם before the personal affixes ך, ךי, &c. As גלל, גלל, גלל, גלל, &c. See *N. B. on Niphal-Ain-Vau*, page 14.

RULE concerning HIPHIL and HOPHAL.

HIPHIL Ain-Gem. drops its second characteristic ם throughout as well as the second radical.—Hophal does the same, and commonly takes ם after the characteristical prefixes.

EXAMPLE

E X A M P L E S.

AIN-]

of

[-GEM.

HIPHIL.

HOPHAL:

Preter.	הגל	He caus'd	} to roll.	Preter.	הוגל	He was caus'd	} to roll &c.
Future.	אגל	I will cau.		Future.	אוגל	I will be causf.	
Imperat.	הגל	Do th. ca.		Imper.	wanting		
Infinit.	הגל	To cause		Infinit.	הוגל	To be caused	
Benoni.	מגל	Causing &c.		Paul.	מוגל	Caused &c.	

OBSERVE that the preters of both these Conjugations are declined with ך like those of *Kal* and *Niphal*, page 16. e. g. הגל, הוגל, הגלות, הוגלות, &c.

N. B. These verbs have the conjugation *POHEL* like those of *AIN-VAU*. Thus from גל or גלל comes גולל *He roll'd*, or *was roll'd*.—And hence *HITHPAEL*, הותגולל *He roll'd himself*.

P A R A D I G M

of

LAMED-] קנה [-He.

OBSERVATIONS.

I. The Imperative often loses ה. As קנה for קנה. *Do thou possess.*

II. The Infinitive has four other forms, viz. קנה, קנו, קנו, and קנות.

Note, to this last form are joined the Gerundives ב, כ, ל, מ. e. g. בקנות *In possessing.*

In KAL.

Preter.	קנה	He possess'd.
Future.	אקנה	I will possess.
Imperat.	קנה	Do thou, &c.
Infinit.	קנה	To possess.
Benoni.	קונה	Possessing.
Paul.	קני	Possessed.

OBSERVATIONS.

I. The Participle *Benoni* sometimes changes ה into י; as קוני for קונה *possessing*.

II. The Participle *Paul* sometimes loses י. As העשו *made*, Job xli. 24. from עשה. Hence the plural עשויות for עשות *1 Sam. xxv. 18.*

Indic-] DECLINED [ative.

Preter.

Through the Persons.

Future.

MASCULINE.			FEMININE.			MASCULINE.			
SING.			SING.			SING.			
3	קנה	†	קנתה*	תקני	תקנה	1	אקנה	}	
2	קנית					2	תקנה		2
1	קניתי					3	יקנה		3
PLURAL.			PLURAL.			PLURAL.			
3	קניו		קניתן	תקנינה	}	1	נקנה	}	
2	קניתם					2	תקנו		2
1	קנינו					3	יקנו		3

* The 3d person sing. fem. sometimes loses ה; as קנתה for קנתה. — And sometimes, instead of תה, ends in יה. As קניתה for קניתה.

† י is sometimes dropt in this and other persons of the perfect, but particularly in the 3d person plural; Thus קניו is generally put for קניו.

(1) The Future often drops ה, as אקנו for אקנה, especially after a Vau converse, as ויקנו And be possessed for ויקנה.

(2) י is often inserted before ה thro'out, as אקנינה. &c. Note, The same is done before an Affix, in the Imperat. as well as Future. e. g. קניו for קניו, and יקניו for יקניו.

Singular.		IMPERATIVE.		Plural.
MASC.		FEM.	FEM.	MASC.
Person 2	קנה	קני	קנינה	2 Person. קנו

OBSERVATION.

On NIPHAL, HIPHIL, and HOPHAL.

These Conjugations of LAMED-HE differ from Kal only in the addition of the characteristics Nun and He. e. g. נקנה He was possessed. And חקנה He caus'd to possess. So HOPHAL, &c.

N. B. Verbs ending in ה, often change it into א; as שנה for שנה He changed.

OBSERVATIONS

On LAMED-ALEPH, LAMED-NUN, LAMED-THAU, &c.

I.

Verbs whose last radical is א often imitate the form of LAMED-HE, and change א into ה, e. g. ימלא for ימלא He shall fill.

N. B. These verbs in the Infinitive Kal often end, in ת, as מצאת for מצא to find.

II. Verbs

II.

Verbs ending in נ sometimes drop it before the affixes נה and נו; - as אמננה for תאמננה *They shall nurse*, from אמן.

III.

Verbs that end in ת sometimes drop it before the affixes תי, תם, תן; as מת for מתת *Thou diedst*, לו מתתי for מתתי *I died*, from מות *He died*.

IV.

Verbs that are doubly defective (such as *Pe-Jod* and *Lamed-He*, *Pe-Nun* and *Lamed-He*, &c.) when deficient imitate the several forms whereof they are composed.—Thus יגה *He afflicted* imitates *Pe-Jod* as to its first radical, and *Lamed-He* as to its last. e. g. תניי *Ye shall afflict*. See *Pe-Jod*, Future, page 12, and *Lamed-He*, Future, Note 2.

* * * Verbs consisting of four or five Letters are made by doubling one or more of the radicals. * * *

e. g. גלגל from גלל doubles first; שאנן from שאן third; שעשע from שעה first and second; טלטל from טול first and third; סחרחר from סחר second and third; there are also some made up of different letters, as כרסם.

N. B. Words of this class as they seem to be of a composite form are supposed by some to imply a more emphatic sense.

[Verbal]

DERIVATIVES

[Nouns.]

Are formed

I.

By the addition of some of these [האמנותי] letters, called by the Masorites Heemantic.

(1) ה is rarely prefixed to perfect nouns, to imperfect often. e. g. הצלה *Deliverance*, from נצל *He delivered*.—When added to the end of a word 'tis either feminine, redundant, or local, i. e. signifying to or towards; as Gen. xlii. מצרימה *to Egypt*.

(2) א is sometimes prefixed, never postfixed, as אכזב *A lyer*, from כזב *He ly'd*.

(3) מ often prefix'd, seldom postfixed, as מומור *A psalm*, from זמר *He sung*.

(4) נ seldom prefix'd, often post-fixed, as קרבן *An offering*, from קרב *He offered*.

(5) ו never prefixed, postfixed only in the word חיתו *Abeß*; yet after every radical frequent.

(6) ת both in beginning and end, as תלמיד *A learner*, from למד *He learnt*, and תפארת *An ornament*, from פאר *To adorn*.

(7) י To appellatives seldom, to proper names often prefixed; as יצחק *Isaac*, from צחק *He laugh'd*.—To nationals, numerals, and participles of Lamed He postfixed. e. g. ארמי *A Syrian*, רביעי *the fourth*, and פדוי *Redem'd*, from פדה *He redeemed*.

II. By

II.

By dropping the deficient letter of defective verbs : Thus, from נגר *It flow'd* comes גר *A flood*, from ידע *He knew*, דע *Knowledge*, &c.

III.

By supplying the place of the letter dropt with one or more of the Heemantics.

(1) To nouns from Pe-Nun, or Pe-Jod, is prefixed מ or נו often : Sometimes תו. But postfixed ה or ת. e. g. *מטע* *A plantation*, from נטע *He planted* ; *מושב* *A seat*, and *תושב* *An inhabitant*, from ישב *He sat* ; *מנפה* *A blow*, from נפה *He struck*, and *מולדת* *Nativity*, from ילד *He begat*, &c.

(2) To those from Ain-vau, is prefix'd מ or ת ; but affix'd ה or ת. As *מקום* *A place*, from קום *He stood* ; *מנוחה* *Quietness*, from נוח *He was quiet*, &c.—N. B. Nouns derived from Ain-Geminatum are formed the same way : And in like manner those from Lamed-He. Tho' these last often end in ות or ית ; as *פדות* *Redemption*, from פדה *He redeemed* ; and *מרבית* *An Encrease*, from רבה *He multiplied*.

IV.

By repetition of one or more of the radicals. Thus *קדקד* *A scalp*, from קדד *He bowed*, &c.

DERIVATIVE PRONOUNS

AFFIX'D

To a VERB in the third person singular Masculine of the Preter. See Derivative Pronouns, page 6.

SINGULAR.

PLURAL.

He deliver'd me { מסרי מסרני } com.	com. † מסרנו	He deliver'd us.
He deliv. thee. { מסרך מסרכה } com. { מסרכי } masc. { מסרכי } fem.	masc. מסרכם fem. מסרכן	He deliv. you.
He deliv. him. { מסרו מסרהו } masc.	masc. { מסרם מסרמו* }	He deliv. them.
He deliv. her. { מסרה מסרנה } fem.	fem. מסרן	

N. B. ני when joined to an Infinitive is passive, but י active.—As *בהרגני* *In killing me*, i. e. *when I am killed*.—But, *בהרגי* *In my killing*, i. e. *when I kill*.

† The same with the pronoun affix of the 3d person singular masculine.
* מו for ם is poetical. Us'd chiefly in *Job*, *Psalms*, *Proverbs*, and is often soundadded to the particles ב, ל, כ, as *במו* for ב, *In*, &c.

*Of the Changes of VERBS,
On Account of the affix'd PRONOUNS.*

OBSERVATIONS

On the PRETER.

I.

The first person singular, when it refers to a Masculine, *sometimes* drops ו before an affix, as מסרתו for מסרתי *I (masc.) delivered him.* See page 9. Note †.

II.

The second person singular, when it refers to a feminine, *sometimes* inserts ו before the affix, as מסרתים for מסרתם *Thou (fem.) hast delivered them.* See page 9, Note *.

III.

The third person singular *feminine* changes ה into ת, as מסרתו *She delivered him*, not מסרדו. See page 9, Note †.

IV.

The third person plural *sometimes* drops ו before an affix, as מסרדו for מסרדו *They delivered him*: and then 'tis the same as the *third* person singular masc.—Note, The same thing happens to all persons ending in ו. e.g. חשבנדו for חשבננו *We esteem'd him.*

V.

The second persons plural, before an affix, change ם and ן into ו, as מסרתו *Ye (whether masc. or fem.) delivered him*, not מסרתמו, nor מסרתנו.

N. B. Sometimes the ו itself is dropt, as מסרתני for מסרתני *Ye have delivered me.* ⚡ In this case, these persons are to be distinguished (from the *first* and *second* persons *singular*, and also from the *third feminine* of the same number) by considering the context. ⚡

OBSERVATIONS

On the FUTURE.

I.

The future *sometimes* takes ן before the affixes. ןי, ןך, and ןו, as ימצאני *They shall find me*, &c. Note this nun is called epenthetic.

G

II. The

II.

The second and third persons *plural feminine*, before an affix, change נה into ו. as תמסרנהני not תמסרנהני *Ye or they [fem.] shall deliver me.* Note, Sometimes even the ו is dropt, as תמסרני for תמסרנהני.

N. B. The same changes take place in the *Imperative*, viz. in those persons which end in נה and ו.—But in that which ends in jod, י is dropt: as מסורו for מסוריהו *deliver (fem.) him.*

OBSERVATION

On the PARTICIPLE.

Benoni with a nominal affix, is rendered nominally; with a verbal affix, as a Participle. e. g. שומרי *My keeper.*—שומרני *Keeping me.*

OBSERVATION

On LAMED-HE.

These verbs every where drop the last radical before an affix, as קנהני not קנני *He possessest me,* &c.—In like manner do nouns derived from hence. e. g. מקנהם not מקנהם *Their possession,* from קנה.

Concerning ADVERBS and PREPOSITIONS, &c.

OBSERVATION.

Derivative Pronouns are affix'd to some Adverbs, and to all Prepositions in the same manner as to Nouns and Verbs.—e. g. אין *Not,* and בין *Between.* Affix'd, אני or אני *Not I.* בני ובניך *Between me and between thee.*

REDUNDANT LETTERS *

Are divided

—INTO—

PROSTHETIC.	EPENTHETIC.	PARAGOGIC.
At the beginning of a word.	In the middle of a word.	At the latter end.
e. g. Ezek. xx. 47, and Cant. viii. 6. שלהבת <i>for להבת A flame.</i>	Such are these four, viz. מלאכים e. g. מלכים <i>for מלכים Kings.</i>	Such are these five, viz. אררין. — e. g. אבוא f. אבו <i>They were willing.</i>

* Note, According to that excellent critic *Houbigant*, the best MSS have not only the fewest deficiencies, but likewise the less frequent redundancies.—In the Samaritan Pentateuch, in particular, letters are neither dropp'd, inserted, nor changed, contrary to rule.

SERVILE LETTERS

RADI-] By Position. [-CAL.

Al-besh Canaham
 * * * אל in Mid or End, כנחם in Mid :—but * * *
 Iouth
 יות uncertain where, for *Radicals* are put. See page 1.

To find] DIRECTIONS [the Root.

I.

When there are three *original* Radicals in a word, join them together and you will have the root.

e. g. *Psal.* xxii. 15. ודחפרו.—In this word I find, פ, ר, and ר, three original Radicals.—Then putting them together, and consulting the lexicon, I find פדר *He separated or disjoined*.—N. B. If there are more than three original Radicals in a word, they also make up the root.—Thus 2 *Chron.* ii. 15. רפסרות, the root of it is רפסר.

II.

When there are not three original Radicals in a word, see which of the Serviles are Radicals by position.

e. g. *Job* xxxvii. 16. מפלאות.—Here פ is the only *original* Radical.—I then enquire which of the other Letters are radical by *position*, and find ל and א to be so (according to the above rule) which therefore, joyn'd to פ, give the root פלא.

III.

When there appear but two Radicals, of any kind, in a word; then

Place Nun or Jod in front, or 'twixt them Jod or Vau;

Else double last of two; or postfix He or Aw. †

e. g. *Prov.* i. 23. אביעה.—Here no radical is found beside ב and ע.—Try the first thing, viz. place נ in front—Look into your lexicon and you'll find the root נבע,—and so on, in other instances.

IV.

If only one radical (whether original or local) remain,

In front place Nun or Jod, at th' end, Aleph or He:

The root you want to find you then will plainly see.

e. g. *Psal.* i. 2. ובתורתו.—Here, no certain radical is found, except ר—Place נ before it, and postfix ה—Look into your Lexicon—You find

no

† i. e. Aleph : the sound for the name.

no such root?—Try the next thing, *viz.* instead of Nun prefix י—
And you'll have the root ירה.

General DIRECTION for CONSTRUING.

When the mood, tense, number, person, &c. are not distinctly characteris'd, Consider well what the word refers to.

e. g. 2 Sam. xxii. 6, חבלי שאול סבני.—Here סבני seems to be the third person *singular* of the preter, with the affix ני.—But, חבלי (the word referred to) is plural : therefore סבני must be for סבתי the third person plural. See *Obs.* IV. page 21.

N. B. There are many instances of nouns, which, though derived from the singular, and put in the plural form, do yet retain a singular sense : Or, at least, are joined to Adjectives, Pronouns, and Persons of verbs, which have no plural characteristic.

Of the CHALDAISMS and SYRIASMS *

In the HEBREW Text.

OBSERVATIONS.

I.

The Chaldeans and Syrians for ה *feminine*, and characteristic of *Hiphil* and *Hithpaël*, use א. So מרא for מרה *Ruth* i. 20. And אחבר for חתבר. 2 *Chron.* xx. 35, &c.

II.

For ו in *Paul* take י, in *Ain-Vau* א. So קרואי for קריא *Numb.* i. 16. And קאם for קים. *Hosea* x. 14, &c.

III.

After the characteristic of the Future they retain ה of *Hiphil* contrary to page 11. To the gerundive מ add ל, so מלכוא for מלכא *Amos* vi. 14. And in many words insert נ. So אנת for אח, &c.

IV. The

* If the conjecture be not too bold, these deviations from the general rules of the sacred language might perhaps have been occasioned by the inaccuracy of scribes familiar with those dialects.

IV.

The Syrians change the second Radical of Ain-Gem. into א.—But when aleph is middle radical they sometimes transpose it before the first. Hence (according to some) צאלים for צללים *Job* xl. 21. And להראוב for לראיב or להראוב. 1 *Sam.* ii. 33.

V.

The Chaldaic Pronouns are sometimes found affix'd to Hebrew Nouns, as *Psalms* cxvi. 12. תנמוליו for תנמולו, viz. ודי for ו.—And *Ezek.* xli. 15, אתוקידה for אתוקידה or אתוקידה, viz. הא for ה.

VI.

The third person plural masculine of the preter, among the Arabians, ends in וא.—So *Jos.* x. 24. הוהלכו for הוהלכו.—And *Isaiab* xxviii. 12. אבו for אבו.

Of the K E R I and K E T I B.

The Masorites, or Jewish Traditionists, have inserted in the margin of their bibles certain words, which they direct to be read instead of certain others in the *text*.—The substituted word (called in Chaldaic קרי *i. e. read*, participle past of קרא) is mark'd with ק or קרי at length: And the corresponding one in the text, nam'd כתיב *i. e. written* (from כתב) is distinguished by ° on the top.

N. B. In pointed Bibles, the word in the *Margin* is to be read with the Points of the corresponding one in the *text*.



The first thing I saw when I stepped out of the car was a vast, open landscape. The air was fresh and cool, and the sun was shining brightly. I felt a sense of freedom and adventure. The road ahead was long and straight, leading me into the unknown. I was alone, but I felt a sense of purpose. I was on a journey, and I was determined to see it through.

The landscape was beautiful, with rolling hills and green fields. The sky was a deep blue, and the sun was low in the sky. I felt a sense of peace and tranquility. I was in a good place, and I was happy to be there. I was on a journey, and I was determined to see it through.

I was on a journey, and I was determined to see it through. I was alone, but I felt a sense of purpose. I was on a journey, and I was determined to see it through. I was alone, but I felt a sense of purpose. I was on a journey, and I was determined to see it through.

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BIBLICAL EXAMPLES.

I. Of PERFECT VERBS in KAL.

- 1 כעצ שתול. 2 יודע יהיה. 3 רגשו נים. 4 יושב בשמים. 5 ילעג למו. 6 נסכתי מלכי. 7 שאל ממני. 8 עבדו את יהוה. 9 כי יעבר אפו. 10 בברחו מפני. 11 שמע תפלתי. 12 ישמע בקראי. 13 במחו אל יהוה. 14 תשמע קולי. 15 קבר פתוח. 16 ינעתי באנחתי. 17 פן יסרוף נפשי. 18 שפמני יהוה. 19 אל זועם. 20 עששה עיני. 21 אעלצה בך. 22 אל תשכח ענוים. 23 נתתה שמחה. 24 לשפוט יתום. 25 לא עזבת דורשיך. 26 ידרכך קשת.
- 1 As a tree planted. 2 The Lord knoweth. 3 The heathen rage. 4 He that sitteth in heaven. 5 He shall mock at them. 6 I have set up my king. 7 Ask of me. 8 Serve ye the Lord. 9 When his wrath is kindled. 10 When he fled from the face of. 11 Hear my prayer. 12 He will hear me when I call. 13 Trust ye in the Lord. 14 Thou shalt hear my voice. 15 An open sepulchre. 16 I am weary with my groaning. 17 Lest he tear my soul. 18 Judge me O Lord! 19 God is provoked. 20 Mine eye is worn away. 21 I will rejoice in thee. 22 Forget not the poor. 23 Thou hast given joy. 24 To judge the fatherless. 25 Thou hast not forsaken them that seek thee. 26 They shall bend the bow.

* * As the Masoretical conjugations *Pibel* and *Pual* differ from *Kal* only in respect of the * * points, the learner will not be surprized in the following examples, nor yet in other parts of scripture, to find words in the form of *Kal*, with a passive signification: that conjugation, according to the present method, being capable either of an active or a passive sense, &c. as the context shall require. See *Hebrew Grammar*, page 10.

II. In NIPHAL, &c.

- 1 ננרזתי מנגד עיניך. 2 נבהלו עצמי. 3 נשבע להרע. 4 ישפטו נים. 5 תחשכנה עיניהם. 6 יחרסרו השתית. 7 יכשלו אויבי. 8 יכרתו רשעים מארץ. 9 ננתקה מוסרותימו. 10 אספרה אל חק. 11 נשקו ברי. 12 שברת שני רשעים. 13 תברך צדיק. 14 אל תיסרני. 15 אבדת רשע. 16 הלצה נפשי. 17 לשון מדברת גדולות. 18 נאץ רשע אלהים. 19 המאזוני חיל. 20 קדמה פניו. 21 כסף מוקק. 22 בוטח ביהוה ישגב. 23 עובה מעיר. 24 מברך שם יהוה. 25 לך ישלם נדר. 26 כתעד מלמש. 27 נשליכה ממנו. 28 השכילו מלכים. 29 הרחבת לי. 30 הקשיבה לקולי. 31 להשבית אויב. 32 הסתיר פניו. 33 ללשונו נגביר. 34 יעמידני יהוה. 35 משמים השקיף. 36 אמריה החליקה. 37 השחיתו והתעיבו.
- 1 I am cut off from before thine eyes. 2 My bones are vexed. 3 He hath sworn to his neighbour. 4 Let the heathen be judged. 5 Let their eyes be darkened. 6 The foundations will be cast down. 7 Mine enemies shall stumble. 8 The wicked shall be cut off from the earth. 9 Let us break their bonds asunder. 10 I will declare the decree. 11 Kiss ye the son. 12 Thou hast broken the teeth of the ungodly. 13 Thou shalt bless the just. 14 Chasten me not. 15 Thou hast destroyed the ungodly. 16 Deliver my soul. 17 The tongue that speaketh proud things. 18 The ungodly hath despis'd God. 19 Who girdeth me with strength. 20 Prevent his face, i. e. disappoint him. 21 Silver melted. 22 He that trusteth in the Lord shall be exalted. 23 The city is forsaken. 24 Blessed be the name of the Lord. 25 To thee shall the vow be performed. 26 As a sharpened razor. 27 Let us cast away from us. 28 Be wise ye kings. 29 Thou hast enlarged me. 30 Hearken unto my voice. 31 To still the enemy. 32 He hath hid his face. 33 With our tongues will we prevail. 34 The Lord shall sustain me. 35 He looked down from heaven. 36 She flattereth with her words. 37 They are corrupt and become abominable.

38 עלִיד השִלֶכְתִּי. 39 מִכְשָׁלִים לִפְנֵי.
40 חֲכֵרֶת מִבֵּית יְהוָה. 41 מִקּוֹר מִשְׁחָת.
42 הַמֶּלֶךְ הָיָה מֵעַמּוֹ. 43 הַמֶּלֶךְ עַל
מַלְכוּת. 44 אֲשֶׁתִּמֵּר מַעֲוִי. 45 כִּי יִין
יִתְאַדֵּם. 46 מִתְחַלֵּךְ בְּתִמּוֹ. 47 עִם
חֲסִיד תִּתְחַסֵּד. 48 עִם תַּמִּים תִּתְמִים.
49 יִתְצַבּוּ מַלְכֵי אֶרֶץ. 50 יִתְנַעֲשׂוּ
מוֹסְדֵי הָרִים. 51 הַמִּתְחַבְּאִים
בָּהָר.

38 Upon thee was I cast. 39 Thrown down before thee.
40 It is cut off from the house of the Lord. 41 A corrupted spring. 42 The king was held up, 43 He was made king over the kingdom. 44 I will keep myself from my iniquity. 45 When the wine sheweth itself red. 46 He that walketh in his uprightness. 47 With the merciful thou wilt shew thyself merciful. 48 With the perfect thou wilt shew thyself perfect. 49 The kings of the earth have set themselves up. 50 The foundations of the hills shall be shaken. 51 They that hid themselves in the mountain.

III. Of DEFECTIVE VERBS, PE-NUN.

1 פִּרְיוֹ יִתֵּן בְּעִתּוֹ. 2 אֲשֶׁר תִּדְפְּנוּ רִיחַ.
3 עָלֶיהָ לֹא יִבֹּל. 4 הִדְחִמּוּ. 5 יִסַּן
אֵיבִי נַפְשִׁי. 6 וַיִּפֹּל בִּשְׁחָת. 7 תִּנָּה
הַיּוֹד. 8 הִגִּידוּ עֲלִילוֹתָיו. 9 מִשְׁמִים
הַבֵּיט יְהוָה. 10 בֶּל אֲסִיד נִסְכֵּיהֶם.
11 יִגִּיד חֲשִׁכִי. 12 יֵשָׂא בִּרְכָה מֵאֵת
יְהוָה. 13 שָׂאוּ שְׁעָרִים רֹאשֵׁיכֶם.
14 מִכָּל צָרָה הִצִּילֵנִי. 15 אֵל תִּמְשָׁנִי
יְהוָה. 16 פֶּן תִּגּוֹף רִגְלֶךָ. 17 וְנָשׂוּ
לְמַלְחָמָה. 18 יִנְעֹב הָרִים. 19 וְעַתָּה
שָׂא נָא כְלִיד. 20 שָׂאתִי בַחֲקִי.
21 שְׁלַחָה וְקַחְנוּ. 22 תִּצּוֹר חַיִּי. 23 אֵל
יִתְצַד לְנִצָּח. 24 יִסְחָד מֵאֲחָל.
25 וַיִּקְחֶם וַיַּעֲבִירוּ. 26 אֵף בֶּל נִשְׁעַ
אֵף בֶּל זָרְעוּ. 27 חֵלָא נִסְעֵי תִרְם בֶּם.
28 אֲנַצֵּלָה מִשְׁנָאִי. 29 וְשָׁקָה לִי בְנִי.
30 יֵעַ תִּתֵּךְ לִבְבְּךָ. 31 תֵּן לַחֲכָם.
32 אֲתִנָּה נִרְם נִחְלָתְךָ.

1 He shall yield his fruit in his season. 2 Which the wind scattereth it. 3 His leaf shall not wither. 4 Cast them out. 5 Let the enemy take my soul. 6 And he fell into the pit. 7 Give thy glory. 9 Declare his doings. 9 The Lord looked down from heaven. 10 Their drink offering will I not offer, 11 He shall enlighten my darkness. 12 He shall receive the blessing from the Lord. 13 Lift up your heads O ye gates. 14 He hath delivered me from all trouble. 15 Forsake me not O Lord. 16 Lest thou dash thy foot. 17 And draw near to battle. 18 He shall touch the mountains. 19 And now take up, I pray thee, thy weapons. 20 That I bear in my bosom. 21 Send and take him. 22 Thou shalt preserve my life. 23 God shall destroy thee for ever. 24 He shall pluck thee out of thy dwelling place. 25 And he took them and made them pass over. 26 Yea they are not planted, yea they are not sown. 27 Doth not their excellency which is them go away. 28 I shall be delivered from them that hate me. 29 And kiss me my son. 30 Because thou hast given thine heart. 31 Give to the wise. 32 I will give the heathen for thine heritage.

IV. Of PE-JOD.

1 לְדַעַת חִכְמָה. 2 תּוֹדִיעֵנִי אֶרֶץ חַיִּים.
3 נִסְדֹּד יִחַד. 4 הִסִּירוּ שְׁפְטֵי אֶרֶץ.
5 לֹא אִירָא מִרְבַּבַּת עִם. 6 שִׁכְבַּתִּי
וַאֲשֵׁנָה. 7 הוֹשִׁיעֵנִי יְהוָה. 8 דַּעֲכִי
הִפְלָה יְהוָה. 9 תּוֹשִׁיבֵנִי לְבֵטָח. 10 מִי
יִוְדָה לֶךְ בְּשֹׂאֵל. 11 אֱלֹהִים מוֹשִׁיעַ
יִשְׂרָאֵל לֵב. 12 חֲמָסוֹ יִרְדַּע עַל רֹאשׁוֹ.
13 עִם נִוֹלֵד. 14 נִוֶּקֶשׁ רִשְׁעִי. 15 יִדְעוּ
נִוִּים. 16 בֶּל יוֹסִף לַעֲרֹץ. 17 לִירוֹת
לִישְׂרָאֵל לֵב. 18 מִשְׁפְּטֵי יֵצֵא. 19 מִן
אֵיבֵי אוֹשֵׁעַ. 20 שִׁמְךָ לַעֲלֹם נִוֹדָה.
21 יוֹצִיאֵנִי לְמִרְחָב.

1 To know wisdom. 2 Thou shalt make known to me the path of life. 3 They have taken counsel together. 4 Be instructed ye judges of the earth. 5 I will not fear from ten thousands of the people. 6 I laid me down and slept. 7 Save me O Lord. 8 Know ye that the Lord hath chosen. 9 Thou shalt make me dwell in safety. 10 Who will give thee thanks in the pit. 11 The Lord saveth the upright of heart. 12 His violence shall fall on his own head. 13 A people that shall be born. 14 The ungodly is snar'd. 15 Let the heathen know. 16 He shall not add to terrify, i. e. he shall no more terrify. 17 To shoot the upright in heart. 18 Let my sentence come forth. 19. I shall be sav'd from mine enemies. 20 We will praise thy name for ever. 21 He shall bring me forth into a wide place.

22 לכו בנים שמעו לי. 23 תורידם
לבאר שחת. 24 ויראו ויראו צדיקים.
25 אל גדול ונורא. 26 הורד עמים.
27 הבה לנו עזרתה. 28 לכו וראו.
29 בצאתך לפני עמך. 30 חוספתי על
כל תהלתך. 31 עד עולם תוקד.
32 מצודו עלי חקיק. 33 אתו לא אוכל.
34 הנם לחם יוכל תת. 35 יוסף לקח.
36 היטיבה את ציון. 37 פן אורש.

22 Come ye children and hear me. 23 Thou shalt cast them into the pit of destruction. 24 And the righteous shall see and shall fear. 25 A great and terrible God. 26 Cast down the people. 27 Give to us help. 28 Come and see. 29 When thou wentest forth before thy people. 30 I have added unto all thy praise. 31 It shall burn for ever. 32 His net hath he cast about me. 33 Him I cannot bear. 34 Can he give bread also? 35 He shall encrease learning. 36 Do well unto Sion. 37 Lest I be poor.

V. Of AIN-VAU.

1 מוסר אוילים בוו. 2 עורה כבודי.
3 לא יקמו רשעים. 4 נילו ברעה.
5 מרים ראשי. 6 סביב שמו עלי.
7 בינה הניגי. 8 הקיצותי ואראה.
9 לא ינוד רע. 10 אבוא ביתך.
11 שובה יהודה. 12 יבשו איבי.
13 סורו ממני. 14 יחזה ידן עמים.
15 תכונן צדיק. 16 תמותת רשעים.
17 אם לא ישובו. 18 אשר כוננתה.
19 כל שתה תחת רגליו. 20 אנילה
בישועתך. 21 שיתה מורה לחם.
22 בל אמפ. 23 תכין לבם. 24 נודי
הר כצפור. 25 האירה עיני. 26 ינל
לבי. 27 תבישו עצת עני. 28 בל נמוטו
פעמי. 29 וישלח חציו ופיצם. 30 לא
אסיר מני. 31 ישב לי כצדיק. 32 תאיר
נרי. 33 תכריע קמי. 34 תשימני
לראש גוים. 35 תורת יהודה משיבת
נפש. 36 מאירת עינים. 37 מי יבין
דרכו. 38 אנחנו קמנו. 39 נשירה
ונזמרה. 40 לעזרת חושה. 41 כל
סנ יחדו. 42 הניעמו בהילך.
43 הבאתנו במצדה. 44 יתנודדו
כל ראה בם. 45 באו מים עד נפשי.
46 יסנו אחור. 47 יאד פניו אתנו.
48 מטה ארץ. 49 בנבורתך תדינני.
50 רומה בעוד. 51 נפונותי ונדליתי.
52 הרימה פעמדי.

1 Fools despise instruction. 2 Awake my glory. 3 The wicked shall not rise. 4 Rejoice with reverence. 5 The lifter up of my head. 6 They have set themselves against me round about. 7 Consider my meditation. 8 I awaked and saw. 9 The wicked shall not dwell with thee. 10 I will come into thine house. 11 Turn thee O Lord. 12 Mine enemies shall be confounded. 13 Depart from me. 14 The Lord shall judge the people. 15 Thou shalt establish the just. 16 Thou shalt slay the ungodly. 17 If they will not return. 18 Which thou hast prepar'd it. 19 Thou hast put all things under his feet. 20 I will rejoyce in thy salvation. 21 Put them in fear. 22 I shall not be moved. 23 Thou shalt prepare their heart. 24 Flee to the mountain as a bird. 25 Lighten mine eyes. 26 My heart shall rejoice. 27 Ye shall shame the counsel of the poor. 28 My footsteps are not moved. 29 He sent forth his arrows and discomfited them. 30 I will not put away from me. 31 He will render to me according to my righteousness. 32 Thou shalt light my lamp. 33 Thou shalt cause to bow those that rise up against me. 34 Thou shalt make me the head of the nations. 35 The law of the Lord converteth the soul. 36 It giveth light to the eyes. 37 Who can understand his way? 38 We are risen. 39 We will sing and praise. 40 Make haste to my help. 41 Every one of them (*omnis ille*) is gone back together. 42 Scatter them by thy power. 43 Thou hast brought them into the snare. 44 All that see them shall flee away. 45 The waters are come even unto my soul. 46 Let them be driven backward. 47 He shall make his face to shine upon us. 48 The earth shaketh. 49 Thou shalt judge me in thy strength. 50 Be thou exalted in thy strength. 51 I am feeble and broken. 52 Lift up thy feet.

VI. Of AIN GEM.

1 מה רבו. 2 חנני יחיה. 3 אמרו
בלבבכם דמו. 4 ירננו לעולם. 5 תסך
עלימו. 6 עדת לאמים תסבבך.
7 תרעם בשבט. 8 אל יען אנוש.
9 פסו אמונים מבני אדם. 10 רשעים
שדוני. 11 אפפוני חבלי מות.
12 סבבוני אשרימו. 13 ויהם. 14 יומם
ולילה יסבבך. 15 הוא יכלכלך.
16 ויסבבו עיר. 17 דמי נפשי. 18 עד
אנה תהתתו. 19 אלהים יחננו.
20 תהי מירתם נשמה. 21 רכו רבריו
משמן. 22 עמק אמדך. 23 שחותי עד
מאד. 24 חרב הוחרה. 25 שחה
לעפר נפשנו. 26 העזה פניה. 27 כי
עת לחננה. 28 לא יחן בעיניו. 29 על
נפש השגנת. 30 שמלה מגוללה בדרמים.
31 וימס לבבנו. 32 עורך מסתולל
בעמי. 33 סלו פנו דרך. 34 אשר
תאר יואר.

1 How are they encreased? 2 Have mercy upon me O Lord. 3 Commune with your hearts and be still. 4 Let them shout for joy for ever. 5 Thou shalt cover them over. 6 The congregation of the people shall compass thee about. 7 Thou shalt break them with a rod. 8 Let not man prevail. 9 The faithful fail from the children of men. 10 The wicked have waisted me. 11 The cords of hell compassed me. 12 Their steps surrounded me. 13 And he discomfited them. 14 Day and night they go about her. 15 And he shall exalt thee. 16 And let them go round the city. 17 Be still my soul. 18 How long will you imagine mischief? 19 God be merciful unto us. 20 Let their palace be desolate. 21 His words are softer than oil. 22 I will mete out the valley. 23 I am bow'd down greatly. 24 The sword is sharpened. 25 Our soul is bow'd down to the dust. 26 She hardened her face. 27 For it is time to have mercy upon her. 28 He will not be favour'd in his sight. 29 For the soul that erreth. 30 A garment roll'd in blood. 31 And our heart melted. 32 As yet exaltest thou thyself against my people! 33 Cast ye up, prepare the way. 34 He whom thou curstest shall be cursed.

VII. Of LAMED-ALEPH and LAMED-HE.

1 ימלא פי תהלתך. 2 שנאי חנם.
3 רפאני יהודה. 4 למצא עוני. 5 נפלאים
מעשך. 6 צמאה נפשי. 7 הנשא יהוה.
8 הנבא אליהם. 9 אשר נטמאתם בם.
10 הפליא חסדו. 11 ביום הבראם.
12 במקום נבראת. 13 בנתך הנמצאת.
14 ירא את יהוה. 15 ולא תטמאו.
16 בתורתו יהנה. 17 אשרי כל חוסי
בו. 18 יענני מהר קדשו. 19 ענני אלהי.
20 מי יראנו טוב. 21 נחני בצדקתך.
22 כי מרו בך. 23 בך חסיתי יהוה.
24 אם עשיתי זאת. 25 משפט צוית.
26 כי אראה שמים. 27 ויהי משגב לך.
28 עיני יחזו. 29 נבזה בעיניו.
30 לראות שחת. 31 תחזינה עיניך.
32 הפלה חסדיך. 33 ויראו אפיקי מים.
34 ויגלו מוסדות תבל. 35 יעלו פרים.
36 ראתה עיני. 37 ותכסנו פלצות.
38 אלהים

1 My mouth shall be fill'd with thy praise. 2 They that hate me without a cause. 3 Heall me O Lord. 4 To find out his iniquity. 5 Wonderful are thy works. 6 My soul thirsteth. 7 Be thou exalted Lord. 8 Prophecy unto them. 9 Wherein have ye been polluted. 10 He hath made wonderful his kindness to me. 11 In the day they were created. 12 In the place thou wast created. 13 The daughters thou hast (*filiae tue inventae*). 14 Fear the Lord. 15 And ye shall not pollute yourselves. 16 In his law will meditate. 17 Blessed are all they that trust in him. 18 He will hear me from the mountain of his holiness. 19 Hear me, O my God. 20 Who will shew us any good. 21 Lead me in thy righteousness. 22 For they have rebelled against thee. 23 In thee have I trusted O Lord. 24 If I have done this. 25 The judgment thou hast commanded. 26 When I shall see the heavens. 27 And he shall be a refuge for the poor. 28 His eyes shall behold. 29 Despis'd in his own eyes. 30 To see corruption. 31 Thine eyes shall behold. 32 How marvellously thy loving kindness. 33 And the channels of waters were seen. 34 And the foundations of the round world were discovered. 35 They shall offer young bullocks. 36 Mine eye hath seen. 37 And horror hath covered me. 38 God

38 God shall let me see. 39 As a bowing wall. 40 A tottering fence. 41 Shame hath covered my face. 42 Thou hast shewn me many troubles. 43 Mine eyes are wasted. 44 Let them be wiped out of the book. 45 Thy gentleness shall make me great. 46 Despised of the people. 47 All that see me make a mock at me. 48 They have opened their mouth against me. 49 Your heart shall live. 50 Look not on the wine. 51 Which was shown thee in the mount. 52 Why look ye upon one another. 53 And he show'd them the king's son. 54 Fall down before his foot-stool. 55 His hands refuse to work. 56 And we have obey'd and done. 57 The years we have seen adversity.

38 אלהים יראני. 39 כקיר נטוי. 40 נדר הדחוי. 41 כסתה כלמה פני. 42 הראיתיני צרות רבות. 43 כלו עיני. 44 ימחו מספר. 45 תרבני ענותך. 46 בזוי עם. 47 כל ראי ילעינו לי. 48 פצו עלי פיהם. 49 יחי לבבכם. 50 אל תראו. 51 אשר הראית בהר. 52 למה תתראו. 53 וירא אתם את בן המלך. 54 השתחוו להדום רגליו. 55 מאנו ידיו לעשות. 56 ונשמע ועשד. 57 שנות ראינו רעה.

VIII. Of VERBS doubly DEFECTIVE.

1 We give thanks unto thee. 2 O my God I will thank thee. 3 Let us destroy them together. 4 They oppress the widow. 5 The voice of my teachers. 6 According to all they shall teach thee. 7 Ye inclined your ears. 8 As valleys are they spread forth. 9 And I will stretch out my hand.

1 חודינו לך. 2 אלי אודך. 3 נינס יהד. 4 אלמנה חוני. 5 קול מורי. 6 ככל אשר יורדך. 7 הטיתם אזניכם. 8 כנחלים נטוי. 9 ואט את ידי.

IX. Of VERBS with their AFFIXES.

1 Thou hast put him. 2 Thou (*fem.*) hast deceived me. 3 I have seen him. 4 She instructed him. 5 She found them. 6 She inclin'd him. 7 Thou hast wrote them. 8 Thou hast despised them. 9 Thou (*fem.*) hast given them. 10 Thou (*fem.*) hast borne them. 11 I have cursed them. 12 They have forsaken me. 13 Ye have brought us up. 14 We have forgot thee. 15 Write them. 16 Give him. 17 Take him. 18 Have mercy upon me. 19 Ask ye me. 20 He will pursue him. 21 He will sing of thee. 22 He will lead him about. 23 He will destroy them. 24 She will embrace me. 25 Thou (*fem.*) wilt play the harlot with them. 26 Let us destroy them. 27 They shall find her. 28 They shall call upon me. 29 They shall see me. 30 When he fled. 31 To pursue thee. 32 When I open. 33 To despise them. 34 To seek thee. 35 When they drew near. 36 When they grew hot. 37 When she brought forth. 38 When thou buildest. 39 When he prepared. 40 To deceive me. 41 When he was circumcised. 42 When ye shall be dispersed. 43 They that rise up against me. 44 Them that call upon him. 45 They that do them. 46 She that counselled him. 47 His sin. 48 Her guests. 49 They that afflict thee. 50 They that see me. 51 He cover'd them. 52 She shall expel them. 53 Their bonds. 54 To them.

1 שמתו. 2 רמיתני. 3 ראיתיו. 4 יסרתו. 5 מצאתם. 6 הטתו. 7 כתבתם. 8 הקלתני. 9 נתתיהו. 10 נשאתים. 11 ארותיה. 12 עזבוני. 13 העליתנו. 14 שכחנך. 15 כתבם. 16 תנהו. 17 קתנו. 18 חנני. 19 שאלוני. 20 ירדפו. 21 יזמדך. 22 יסובבנהו. 23 ישדם. 24 תחבקני. 25 תזנים. 26 נינס. 27 ימצאונה. 28 יקראנני. 29 יראוני. 30 בברחו. 31 לרדפך. 32 בפתחי. 33 מאסם. 34 לבקשך. 35 בגשתם. 36 בחמם. 37 בלדתה. 38 בבנותיך. 39 בהכינו. 40 לרמותני. 41 בהמלו. 42 בהזרותיכם. 43 קמיד. 44 קראיו. 45 עשיהם. 46 יועצתו. 47 הרוגיו. 48 קרואיה. 49 מעניך. 50 ראי. 51 כסמו. 52 תורישמו. 53 מוסרותימו. 54 אלימו.



The Parts of SCRIPTURE written in the Chaldaic Dialect

ARE

Jeremiab, Chap. x. verse 11.

Daniel, Chap. ii. from verse 4, to the end.

Chaps. iii. iv. v. vi. and vii. throughout.

Ezra, Chap. iv. from verse 8 to verse 19 of Chap. vi.

Chap. vii. from verse 12 to 27.



A VIEW of the CHALDAIC.

* * The CHALDAIC Letters are the same with the HEBREW * *
both in form and division: Except that the Hebrew radical [ר] is here *servile*; and the Hebrew Servile [ש] *radical*.

OBSERVATION.

In words derived from the Hebrew the following changes are frequent.

		Hebrew.		Chaldaic.
ב into פ	As	ברזל	Iron.	פרזל
ג	כ	גפרית	Sulphur.	כפריתא
ד	ט	דבה	Infamy.	טבא
ז	ד	זהב	Gold.	דחב
כ	ק	כפל	He doubled.	קפל
ל	נ	לשכה	A chamber.	נשכה
	ד	אול	He went away.	אוד
	ר	אלמנה	A widow.	ארמלא
נ into ר		בן	A son.	בר
ס	ז	סוד	To depart.	זוד
צ	ט	קיץ	Summer.	קטא
	ע	ארץ	Earth.	ארע
ק	כ	חקן	He set in order.	חכן
	ם	שמר	He kept.	סמר
ש	ט	קשר	He bound.	קטר
	ת	שוב	To return.	חוב
ת	ט	תעה	To err.	טעה

N. B. The letters א ו ח ו י are very frequently put the one for the other.

N O U N S

Their G E N D E R.

FEMININES commonly end in **אה** or **א**.—But Daniel and Ezra often add **ה** instead of **א**.—Likewise in **תא**, **יתא**, **ות**, or **ית**.—Sometimes in **י**, **י**, or **יא**.—Other *endings* mostly masculine.

C O M P A R I S O N.

Compar. takes **מן** alone or with **יותר**. | But **לחודא** or such like *Superlative*.

E X A M P L E S.

Comparative.

of

Superlative.

1 Sam. ix. 2. רם מכל High above all, <i>i. e.</i> higher. And Psal. xix. 11. יבשא מן יבשא Sweet more than honey, <i>i. e.</i> sweeter.	Num. xii. 3. ענותן לחודא And the man Moses was very meek above all, <i>i. e.</i> meekest of all.
---	--

N U M B E R S.

R U L E I.

Masculine Plural ends in **ין**, **יא**, **אין**, and **יין**.—Sometimes in **ים** for **ין**, and in **ית** for **יא**.—For **ין** is sometimes found **ן**, and for **יא**, **א**.

N. B. Many masculines make plural in **ת**, **ית**, **ות**, and **וות**, or, in **תא**, **יתא**, &c. And some for **ות** take **ות**.

E X A M P L E S.

1 **ספר** A book, *pl.* **ספרין** or **ספריא**. 2 **נכר** A stranger, *pl.* **נכראין**. 3 **גדי** A goat, *pl.* **גדיין**. 4 **אנשים** Men, for **אנשין**. 5 **סניעיה** many, for **סניעין**. 6 **ספרן** for **ספרין**. And 7 **ספרא** for **ספריא**. 8 **רעי** A shepherd, *pl.* **רעית** or **רעיתא**. 9 **אבות** Fathers, for **אבות**.

R U L E

R U L E II.

Feminine Plural ends in ך. —But *Singular* often makes ך *Plural*.
תא, ותא, and ותא, are unaltered ך:—tho' תא *sing.* is sometimes changed
into אן ך. —Note, אה *sing.* makes ותא and אן *plural* ך.

N. B. ות, ית and ת *sing.* not seldom make ותא, ותא and תא *plur.* ך.

E X A M P L E S.

חכמתא ך. טובון *pl.* טבות ך. מדינן *pl.* A province, מדינה ך.
wisdom, *pl.* unaltered. Yet אנרתא ך. אנראן *pl.* an epistle, אנרתא ך.
נכראן *pl.* נכריתא *pl.* and נכראן ך. מלכותא *pl.* a kingdom, מלכותא ך. &c.

To Nouns]

ARTICLES.

[prefixed.

Are ך or ך of, ל to, ית the, and מן or מן from or by.—e. g. דימלך
or דימלך of a king, &c.

E M P H A T I C F O R M.

* * A noun in this form is equivalent to a noun in Hebrew with * *
the Article ה.

R U L E I.

To *Masculine Singular* Emphasis adds א, but in Daniel and Esdras ה.
Thus, from מלך a king, comes מלכא or מלכה the King; correspond-
ing to the Hebrew המלך. And when *sing.* Masculines end in א or ה,
Emphasis adds יא. As סנה A bush, Emphatic סניא.

N. B. In Adjectives, the *Masculine sing.* emphatic differs not from
the *Feminine* absolute. Thus, צדקא may be either the just man, or a
just woman.

R U L E II.

In *Masculine plural* Emphasis changes ין into יא.—e. g. from מלכין
kings comes מלכיא the kings.

R U L E III.

In *Feminine singular* Emphasis changes א into תא.—As נבורא power,
The power; but those *Feminines* whose absolute form ends in
תא are unaltered.

N. B. The Emphatic form of *plural* *Feminines* is the same as the
singular: Thus, נבורתא may be either the power or the powers.

In

In CONSTRUCTION.

R U L E I.

Singular *Masculine* commonly drops א final. As מֶלֶךְ מְלָכִים *king of kings*, not מְלָכָא מְלָכִים, and then the *construct* form is the same with the *absolute*.

R U L E II.

Plural *Masculines* lose ך or א final, and end as in the Hebrew. e. g. חֲכִמֵי בָבֶל *wise men of Babylon*.

R U L E III.

Singular *Feminines* in א change א into ת. But those that end in תֵּא drop א. As עֲבֹדַת בֵּית *work of the house*, for עֲבֹדַתֵּא, or עֲבִידֵא. So מִלַּת מֶלֶךָ *word of the king*, for מִלַּתֵּא.

N. B. *Feminines* ending in ת drop ו. As שָׂרָא *beginning of harvest*, for שָׂרָוֵת.

R U L E IV.

Plural *Feminines* in ך change ך into ת. But those that end in תֵּא drop א. As בָּנוֹת מוֹאָב *daughters of Moab*, not בָּנוֹן. But מַלְכוּת אֶרֶץ *kingdoms of the earth*, not מַלְכוּתֵא.

OBSERVATIONS.

I.

When a noun precedes a genitive case with the article הַ or הָ, that noun is seldom found in the form of regimen.

II.

The prefixes מ, ל, כ, ב occasion a noun to be put in the *construct* form.

III.

Nouns in an *absolute* state are sometimes found in the *construct* form, & *vice versa*, as in Hebrew.

[TIVE

IN PERSON.

III. PERSON.

Sing.

Common.

Plural.

Masc.

Sing.

Fem.

Mařc.

Plural.

Fem.

אנא	I	אנחנו	we	את	thou	את	אתו	ye	אתו
דלי	of me	דילן	of us	דילך	of thee	דיליך	דילכון	of you	דילכ
לי	to me	לן	to us	לך	to thee	ליך	לכון	to you	לכון
ימי	me	יתן	us	יתך	thee	יתיך	יתכון	you	יתכון
מני	from me	מנן	from us	מנך	from thee	מניך	מנכון	from you	מנכון

For אָנא often אַנה. For דידי, דילי. For אָנחנא often מיני, מני. For לי, לדידי. For אָנחנא, אִנְחָנָה also אָנוּ or אָנוּ. For נחנח, נחנח, or אִנְחָנָה. Note, א is oftentimes added to all cafes, as אָנחנא, אָנחנא, &c. For אָת often אַנת and אַנתה.—י is sometimes added in the oblique cafes, especially to the feminine, as דיליכי, &c. and י before ד is often dropt throughout the feminine. For דילך, דילך, &c. in the 1st person. For אָתן and אָתן often אַנתן and אַנתין. And for אָתן very often אַתן.

PRIMI-]

IIIId. PERSON.

[TIVE:

Masc.

Sing.

Fem.

Masc.

Sing.

Fem.

הוא	he	היא	אנן	they	אנין
דיליה	of him	דילה	דילהון	of them	דלהן
ליה	to him	לה	להון	to them	להן
יתיה	him	יתה	יתהון	them	יתהן
מניה	from him	מנה	מנהון	from them	מנהן

Primitive. For הוּא is sometimes found הוּא, הוּ, הוּא, הוּא, הוּא, and הוּא. — For הוּא, הוּא, and הוּא, an הוּא. — Note, ה is frequently dropt in the oblique cases of the sing. Masc. As הוּא for הוּא, or הוּא for הוּא. &c. — For הוּא is found הוּא, הוּא, הוּא, and הוּא; or, by spocopy, הוּא. — For הוּא often הוּא and הוּא. — Note, ה is very often inserted before ה in the oblique cases of the plural fem. As הוּא for הוּא, &c. — *N. B.* A Feminine pronoun is often put for a Masculine, and *vice versa*.

DERI-]

PRONOUNS.

IVATIVE:

Singular.

Plural.

NOMINAL	<i>common</i>	}	my	}	<i>common</i>	}	their	AFFIXES.
	<i>masc.</i>		thy		<i>masc.</i>		your	
	<i>fem.</i>		his		<i>fem.</i>		their	
	<i>masc.</i>		her		<i>masc.</i>			
	<i>fem.</i>				<i>fem.</i>			

Derivatives.] For י is sometimes נ. — For נא often נן or ן. — For ד often יד and יכי; and in return, for יד sometimes ד and יכי. — For כן sometimes כום and כם. — For כן often כין. — For יה very often ה. — For ה sometimes הו. — For הו often הום and חם, and sometimes also ןו. — For ו sometimes וי. — For וי sometimes וי.

N. B. The Chaldaic affixes like the Hebrew occasion a noun to be put in the form of regimen, tho' not always.

OBSERVATION:

Other Pronouns are either *Demonstrative* as **זֶה** This: *Relative* as **הַ** or **הַ** Who, which: Or, *Interrogatives*, As **מִי** or **מִנָּה** Who? What?

Of VERBS.

There are three CONJUGATIONS, *vis.*

I.

PEAL, corresponding with the Hebrew KAL.

II.

APHEL, answering to HIPHAL.

III.

ITHPEAL, which is properly passive, is the same in sense as NIPHAL: Tho' sometimes 'tis reciprocal as HITHPAEL in Hebrew.

N. B. Verbs that are Intransitive in *Peal*, in *Ithpeal* have the sense of *Hophal*.—Observe also that in Daniel and Ezra there are many passives whose forms resemble those of *Niphal* and *Hophal*.

OBSERVATIONS.

I. Before the last radical of the perfect ' is often inserted as *מסיר* for *מסר*.

II. The future sometimes takes *י* before the last radical, as in the Hebrew.

III. *Vau* is not prefixed to perfect or future as copulative, but as copulative only, those tenses being us'd for one another with or without *י*.

IV. The Infinitive oft in the end adds *N*, but in Daniel and Ezra *ן*. As *מקרא*, &c.

N. B. There are many Infinitives in Daniel, Ezra, &c. which drop the formative *ם*, Thus *שָׁרָה* *to send* Gen viii. 10.

PARADIGM

of

PERFECT VERBS.

I. Conjugation.

In PEAL.

Preterit.	מסר	He deliver'd.
Future.	אמסר	I shall
Imperat.	מסר	Do thou
Infinit.	מסר	To
Benoni.	מסר	delivering.
Pehil.	מסר	delivered.

deliver.

OBSERVATIONS.

I Infinitives sometimes end in *ת* or *ת*, both in perfect and defective verbs, As *לחנכת* or *לחנכת* Dan. iii. 2.

II. Participle Benoni sometimes inserts *י* after the first radical, as in Hebrew.

III. Pehil instead of *י* often takes *י*. As *מסיר* for *מסר*.

IV. Gerunds are form'd as in Hebrew, except that the gerundive *ם* takes *י* after it, to avoid the concurrence of two mems. As *מלמקסר* from *slaying*, not *ממקסר*.

N. B. The Gerund with *י* is often expressive of the Imperat. oft of the Future. As *לדור* *Let it be, or shall be* Dan. ii. 20 and 28.

OBSERVATION.

Benoni, when joind to the Impersonal *אית* with the affixed pronouns, denotes the *present tense*; as *לא איתכח פלחין* *Ye are not serving*, i. e. *Ye do not serve*.—When joyned to the verb substantive *דור*, it expresses the *Preter*: As *דור מסר* *He delivered*, *מסר דור* *Thou deliveredst*, &c.

Note. The moods and tenses have the same variety of significations as in Hebrew. See *Hebrew Grammar*, page 9 and 10.

INDIC-

Indic-] DECLINED [ative.

Preter.

Through the Persons.

Future.

MASCULINE.				FEMININE.				MASCULINE.				
SING.		PLURAL.		SING.		PLURAL.		SING.		PLURAL.		
3	מסר	*	מסרת	3	אמסר	1	תמסרין	1	תמסר	1	אמסר	
2	מסרתא	†		2	תמסר	2		תמסרון	2	תמסרון	2	תמסרון
1	מסרית	*		3	ימסר	3		ימסרון	3	ימסרון	3	ימסרון
3	מסרו		מסרתון	3	מסר	1	מסרתא	1	נמסר	1	נמסר	
2	מסרתון	§		2	מסרתון	2		תמסרון	2	תמסרון	2	תמסרון
1	מסרנא	¶		1	מסרנא	3		ימסרון	3	ימסרון	3	ימסרון

Singular.

IMPERATIVE.

Plural.

MASC.

FEM.

FEM.

MASC.

Person 2 | מסר

מסרנא | מסרי

1700 | 2 Person.

PRETER.

* The 3d person sing. masc. often takes ך before the last radical, as מסיר for מסר, and sometimes ן after the first, as מוסר for מסר.

‡ The 2d and 3d person sing. fem. sometimes end like the first. And the 3d person sing. fem. sometimes for **ת** takes **א**. Or (in Daniel and Ezra) **ה**. As **מסרתא** or **מסרתה** for **מסרת** *She delivered*.

† The 2d person sing. masc. (in Daniel and Ezra) ends in תה, and sometimes in ת only. As מסרתה and מסרת for מסרתא. — *Note.* This person always ends in ת before an affix.

The first person sing. often ends in ת, תי, or נא.—
In the last case the personal affix comes from the pronoun
of the first person **אנא**, **א** **דכירנא** *I remembered*.
Gen. ix. 25.

|| The third person plural often takes *וְהָיוּ*, as *וְהָיוּ* for *הָיוּ*. Sometimes *וְ* is dropt, as *הָיוּ* for *וְהָיוּ*.—In Daniel and Ezra it often ends in *וּן*.—As *וְהָיוּ* for *וְהָיוּ* *They said*.—*Note*, When the 3d person plural refers to a feminine, it sometimes ends in *וְהָיוּ*.—As *וְהָיוּ* *They* [fem.] *feared*. Exod. i. 21.

§ The 2d person plural masc. drops γ before an affix. As שְׁלַחְתָּנִי *Ye sent-me*, Gen. xvi. 27, for שְׁלַחְתָּנִי. The like do all those that end in γ . — *Note*, Also the second person plural feminine ends in γ . — And (in Daniel, Ezra, &c.) in γ like the masculines.

¶ The 1st person plural sometimes ends נן, As שמענו
We have heard, for שמענא.—Before an affix this per-
son drops נ, or changes it into ך or ך, As אשכננה
We found her, for אשכננא.

FUTURE.

(1) After the first radical of the future י is sometimes inserted As אסובר *I shall expect*.

(2) After א characteristic of the first person, the future often adds י, As אֶבְרַכֶּנּוּ *I will bless them*, Gen.xlviii.9.

(3) The 2d person sing. fem. often ends in ין, and sometimes in ך, As תמסרין or תמסרך, for תמסר.

(4) The 2d and 3d person plural fem. often end in *ay* like the 2d and 3d plural masc. especially in Daniel and Ezra.—The same is done before an affix. As *תקיימנהם* *Thy shall preserve them alive*. Exod. i. 16.—Note, The 3d person plural fem. instead of the characteristic *ay*, sometimes takes *ay*, and is then the same as the second plural feminine. e. g. *תמסרנהם* for *תמסרנהן*.

(5) The 3d person plural masc. sometimes ends in ך, As יִמְסְרוּ for יִמְסְרוּ.

N.B. The 3d persons of the future in the Chaldee paraphrase on the Proverbs often take י instead of the characteristic א, after the manner of the Syriac. As נִכְלֵי He will disperse, Prov. xviii. 23, and יִשְׁפֹּךְ He will overflow. Prov. iii. 10.

IMPERATIVE.

(1) The second person sing. fem. sometimes ends in נ instead of י, As מִסְרָא for מִסְרִי.

(2) The plural feminine sometimes drops **N**, and sometimes **J**, As שָׁמַעַן, or שָׁמַעַן, for שָׁמַעַן. *Hebr. 95.*
Gen. iv. 23, &c.

PER-

PER-]

OF VERBS.

[PECT

OBSERVATIONS.

I. In Daniel, Ezra and the paraphrases on the book of Job and Psalms, this conjugation takes **ת** characteristic instead of **נ**. As **הוֹנִיחַ** *He brought out*, for **הוֹנִיחַ**. *Ezra v. 14.*

II. Sometimes **י** is inserted before the last radical, as in the Hebrew Hiphil.

III. The future sometimes takes **ת** after the formative letter of the tense, As **יִשְׁנֶה** *He shall change*, for **יִשְׁנֶה**. *Ezra vi. 11.*

THE

II. CONJUGATION.

APHEL.

Preter.	אָמַסְרָא	He caused
Future.	אָמַסְרָא	I will cause.
Imperat.	אָמַסְרָא	Do thou cause
Infinit.	אָמַסְרָא	To cause
Particip.	מַמְסֵר	Caus-ing -ed

to deliver.

N. B. The participle is sometimes to be rendered actively, sometimes passively, according as the context may require.

OBSERVATIONS.

I. Infinitive often drops **נ** both in the beginning and end, and in Daniel and Ezra **ת** is often put for **נ** in both places, As **לְהַשְׁפִּילָהּ** *To humble*. *Dan. iv. 34.*

II. The Infinitive sometimes ends in **ת** and **ה**. As **לְהַסְתִּירָהּ** *To hide*, Exodus ii. 3. And **לְהַכְמִינָהּ** *To prepare*, Deut. i. 33, from the root **תָּקַן**.

III. The participle after the characteristic **נ** sometimes takes **ת**, as **מְשַׁנֵּה** *changing*, Daniel ii. 21.

OBSERVATIONS.

I. The formative letter of the future as well as that of the participle excludes the first characteristic **נ**, As **יִתְמַסֵּר** for **יִתְמַסֵּר**.

II. Sometimes **י** is inserted between the characteristics **ת** and **נ**. As **יִתְמַסֵּר** for **יִתְמַסֵּר**.

N. B. In Daniel and Ezra instead of the characteristics **ת** and **נ** are often found **ה** and **ת**. As **הִתְבַּרְרָהּ** *was cut-out* [fem.] for **הִתְבַּרְרָהּ**. *Dan. ii. 34.*

THE

III.

CONJUGATION.

ITHPEAL.

Preter.	אֶתְמַסֵּר	He was deliver'd
Future.	אֶתְמַסֵּר	I will be deliv.
Imperat.	אֶתְמַסֵּר	Be thou deliver'd
Infinit.	אֶתְמַסֵּר	To be delivered
Benoni.	מֵתְמַסֵּר	Delivered.

OBSERVATIONS.

I. Verbs beginning with **ת**, **ט** or **ד**, commonly drop **ת** characteristic, As **אֶתְבַּרְרָהּ** *She was led for* **אֶתְבַּרְרָהּ**. *Gen. xii. 15.*

II. The transposition and change of the characteristic **ת** on account of the Sibilant letters are the same as in Hebrew. See *Heb. Gram. p. 11.*

N. B. In Daniel and Ezra is found a passive conjugation; form'd from Pehil: whose characteristic is **י** before the last radical, which however is sometimes dropt, As **מְסִיר** or **מִסֵּר** *He was delivered.*

DEFEC-

DEFEC-]

Of VERBS.

[TIVE

OBSERVATION

On PE-NUN, PE-JOD and PE-ALEPH.

Verbs beginning with Nun, Jod, or Aleph, are deficient in the same manner as Pe-Nun and Pe-Jod in the Hebrew.

(1) The future peal of the verb ידע, inserts ך after the formative letter of the tense, especially in Daniel and Esdras. As אנדע I shall know. Dan. ii. 9.—The same happens after the formative of a verbal noun מנדע for מדע Knowledge.

(2) The Infinitive Aphel often ends in ת or ות. As להודעת or להודעות To make known, Dan. ii. 26.—And throughout Ithpeal ך is commonly changed into ך, As אתודע It was known,

OBSERVATION

On AIN-VAU.

I.

AIN-VAU drops ך in the Preter and Participle Peal, As קם He stood and standing.—Sometimes ך is changed into ך or ך, As קם or קים.—The Future, Imperative, and Infinitive commonly retain ך, As תקום Fut. קים Imper. and מקום Infinit.

(1) The participle Benoni is found in all these forms, viz. קם, קם, קים, קים, and קים.

(2) The Infinitive sometimes inserts ך after the formative letter ך.—As למולם To curse, from לם. Gen. viii. 21.

II.

In Aphel ך is every where put for ך, except in the Infinitive, As אקים Preter Aphel.—And sometimes Ithpeal likewise changes ך into ך or ך. As אתקים or אתקים.

N, B. Ain-Jod is conjugated in the same manner as Ain-Vau.

OBSERVATION.

On AIN-GEMINATUM.

Ain-Geminatum drops the second radical in the same places as Ain-Vau.

N. B. The Conjugation Pobel, which in Hebrew is said to be either active or passive, is here transitive, and for its passive takes Ithpeal.

OBSERVATION

On LAMED-ALEPH, &c.

Lamed-Aleph, Lamed-He, and Lamed-Yod, are interchangeable.

Thus גלא may be either גלה or גלי.

PARADIGM

of

LAMED - ALEPH.

OBSERVATION

I.

The Future ends indifferently in א, ה, or י, As יקרא יקרה or יקרי.— In like manner the participle may be either קרי, קרה, קרא.

In PEAL.

Preter.	קרא	He called.
Future.	אקרא	I will call.
Imperat.	קרי	Do thou call.
Infinit.	מקרא	To call.
Benoni and Pehil	קרי	Call- ing -ed.

OBSERVATION

II.

The Infinitive has various forms, viz. מקרי, מקרא, קרי, קראה, and sometimes it ends in יה, As למיזה To heat or set on fire, Dan. iii. 19, from the root נאח.

Indic-] DECLINED [ative.
Through the Persons.

Preter.

Future.

MASCULINE.			FEMININE.			MASCULINE.			
Perf.						Perf.			
SING.	{	3	קרא	* קרת קרית	תקרא	{	1	אקרא	
		2	קריתא				תקרא	2	תקרא
		1	קריתי				יקרא	3	יקרא
	{	3	קריו	קריתיו	תקרו	{	1	נקרא	
		2	קריתו				תקרו	2	תקרו
		1	קרינא				יקרו	3	יקרו

Singular.

IMPERATIVE.

Plural.

MASC.

FEM. FEM.

MASC.

Person 2 | קרי

קרנא | קרי

קרי | 2 Person.

* The 3d perf. sing. fem. often ends like the 3d sing. masc. As קרא She call'd. Gen. xxxviii. 3.—And is sometimes the same as the 2d fem. viz. קרית She (or Thou fem.) called

† The 2d sing. masc. also ends in ית like the 2d person fem.—The same does the 1st person sing. ||

§ The 3d person plural sometimes ends in יאו and sometimes in י only, As קריאו or קרו They call'd.—Observe when this person refers to a fem. it sometimes ends in או or אה, As קרואו They have seen. Deut. iv. 3. And שריאה They began. Gen. xl. 54.—N. B. The other conjugations of these verbs differ only from Peal in the addition of their respective characteristics.—Concerning verbs of the form Lamed-Nun, Lamed-Thau, and those that are doubly defective, see Heb. Gram. p. 19. Obs. II. III. IV.

PRONOMINAL AFFIXES to VERBS.

OBSERVATION I.

To the *Preter* affixes are often joined in the same manner as to the *Future*, viz. with ך or ין epenthetic. As מסרני or מסריני *He deliver'd me.*

me	ני	com.	us	נא	com.
thee	ך	com.	you	כּוּן	masc.
him	יה	masc.		כּוּן	fem.
her	ה	fem.	them	נוּן	com.

OBSERVATION II.

These affixes are seldom join'd to a *Future* without ך or ין epenthetic preceding them. Thus ימסרני for ימסרני or ימסריני rarely.

For *thee* fem. יך is sometimes found instead of ך. — For *him* often יה, יי, ויהי, ויהי, and נה. — For *her*, frequently נה or נה. — And for *them*, נון, וון, וון, and וון.

N. B. Those persons which end in ך often drop it before an affix, As תהודעוני for תהודעוני *Ye shall make known*, Dan. ii. 9. — But, Lamed-Aleph, Lamed He, and Lamed-Jod, commonly drop the last radical, As חזוני *He saw me*, for חזוני. 2 Sam. i. 7. — For the rest see *Heb. Gram.* p. 21, &c.



THEORY OF THE ...

THEORY OF THE ...		THEORY OF THE ...		THEORY OF THE ...		THEORY OF THE ...	
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...

...



A

B R I E F I N T R O D U C T I O N

T O T H E

Knowledge of the HEBREW PUNCTUATION.

		O B S E R V A T I O N.
א	'	
ב	bh	ALEPH has no sound of itself, but must be pronounced according as the points direct, viz. sometimes <i>a</i> as אָבֵב <i>Ababb</i>, sometimes <i>e</i>, As אֵבֵב <i>Ebabb</i>, and so on.—Observe likewise (in general) that ה is not sounded at the end of a word, As אֶהְיֶה not <i>ba-iab</i>, but <i>ba-ia</i>. N. B. When a letter is not sounded 'tis called <i>Quiescent</i>, otherwise 'tis said to be <i>Moveable</i>. For this reason ויֵהוּא are called quiescent letters, as not being always pronounced. e. g. דִּבְרֵי <i>dibbre</i>, &c.
ג	gh	
ד	dh	
ה	h	
ו	v	
ז	z	

		V O W E L S			
		X	PRO-]	Are	[-PER.
		V LONG.		viz.	V SHORT.
ח	ch or χ	· Kametz	as ā in aw	· Patach	as ä in pat
ט	t	· Tzere	ē in see	· Sægol	ē in bed
י	i or i	· Great Chirek	i in receive	· Little Chirek	i in bit
כ	ch or χ	· Cholem	ō in note	· or · Kamets-chatuph	ö in lot
ל	l	· Shurek	ū in flute	· Kibbutz	ũ in cull
מ	m				
נ	n				
ד	s				
ע	h				

The point Cholem is often found without ך.—
e. g. נל Lo.—Note, also that when ך is both preceded and followed by a vowel, it becomes a consonant, as קרר Kava.

When patach comes in the end of a word, under ץ, ך, or ך, 'tis call'd Patach Genubha, or Furtivum : As stealing in to make up the syllable.—*e. g.* קרר Ruach.

The point Cholem is often found without ך.—*e. g.* לֵא *Lo*.—Note, also that when ך is both preceded and followed by a vowel, it becomes a consonant, as קָוָה *Kava*.

When patach comes in the end of a word, under ך, ן, or ף, 'tis call'd Patach Genubha, or Furtivum: As stealing in to make up the syllable.—*e. g.* רָחַץ *Ruach*.

פ	ph	And IV I M P R O P E R i. e. which are scarcely founded.	
צ	ts		
ק	k		
ר	r	A simple Sheva may be sounded under any letter, except a guttural, which requires a compound instead of it, As אֶמֶל for אֵמֶל.	When a guttural has a compound vowel, and the preceding letter takes its simple, that simple is in the place of Sheva, As אֶמֶל for אֵמֶל.
ש	f or fh		
ת	th		

COMPOUND

· Sheva	· ē
· Chateph-patach	· ä
· Chateph Sægol	· e
· Chateph Kamets	· ö

VOWELS.

OBSERVATION

ON ש.

SHIN, with a point on the right hand, sounds *sh* [ש]—On the left hand, only [ש]. Sometimes these points express Cholem, viz. when the preceding letter wants a vowel point, As מֶשֶׁה *moshé*.—When itself is without, As שֶׁנָּה *soné*.—And when it has a point on each hand, As שֶׁנָּה *shoné*.

Of the DAGESH POINT.

DAGESH is either Lene or Forte: The former has place in these [בגדכפת] letters, in the beginning of a word, or after Sheva; and takes away the aspiration.—e. g. ב *b* not *bb*, ד *d* not *db*, &c.—The latter takes away the aspiration, doubles the sound, and has place in all letters but אֶרֶחַץ and ר. — e. g. פִּיקֶדֶד *pik-ked*, and צִיִּי *Tsi-vui*.

Note, DAGESH FORTE regularly follows a short vowel, As קִדְּשׁ *kiddesh*, rarely a long one, As יִקְּחָה, but never an improper one.

Of the Distinction of Similar VOWELS.

I.

With an accent before a compound Sheva,—Unaccented before a simple Sheva, before a Dagesh, before a moveable consonant in the last Syllable, and before a Makkaph, is Kametz-chatuph: As אֶחָדָה *oboló*, חֹבֶמָה *chochmá*, רֶנִּי *ronnu*, וַיַּיָּאֶקֶם *vajiakom*, and כֹּל *col*.

II.

Likewise expresses Kametz-chatuph, when followed by a Dagesh-forte, or a silent Sheva.—Otherwise 'tis Chateph-Kamets.

Of SILENT SHEVA.

SHEVA is not sounded after a short vowel under an undageshed letter, As פִּקְדוֹ *pikdu*.—After a long Vowel with a tonic accent, As תִּפְקֹדָה *tipb-kód-na*, nor in the end of a word, though double, As דֶּרֶךְ *derech*, or פַּקֻּדִי *pakadbi*. Though, in other cases, the last of the two Shevas is always sounded, As תִּפְקֹדֶה *tipb-kedu*.

Of

Of M A P P I K.

MAPPK is a point inserted in ׀ final, directing it to be pronounced, which otherwise would be silent, As ׀ִלֹּהֵם Eloah.

Of M E T H E G.

METHEG is an euphonic accent retarding the pronunciation, placed after long vowels before a Sheva, as חֲכָמָה cháchemá ; and added to vowels before a compound Sheva, As יְהוֹשֻׁפָׇּת Yésofôp.

N. B. Metheg is distinguished from a tonic accent by situation, being found every where except in the ultimate or penultimate syllable of a verse. Whereas the similar tonic is no where found but in those two places.

O B S E R V A T I O N.

ON M A K K A P H. [See Heb. Guide, p. 1. Col. 3.]

Before a moveable consonant, follow'd by MACCAPH, is changed into ׃, As ׀ִתְּ for ׀ִתְּ׃.—But cholem becomes Kametz-chatuph, As ׀ִלֵּל for ׀ִלֵּ׃, ׀ִלֵּ׃.

T O N I C A C C E N T S

TWENTY] Are [FIVE.

XIV Situated on the Top.

• Pashta	׀	׀	Rebia *
+ Kadma	׀	׀	Sakeph-gadol *
• Geresb	׀	׀	Sakeph-katon *
• Gerashaim	׀	׀	Sægolta *
+ Telisha-ketannah	׀	׀	Pafer *
• Telisha-gedola	׀	׀	Sarka *
• Karne-para	׀	׀	Shalshelet *

XI U N D E R N E A T H.

+ Merca	׀	׀	Mahpach +	׀	Athnach *
+ Merca kephula	׀	׀	Jethif *	׀	Jerach +
* Tiphca	׀	׀	Tebhir *	׀	* Silluk, which always
+ Munach	׀	׀	Darga +	׀	comes in at the ultimate,

or penultimate syllable of a verse before Sopb-pasuk. [See N. B. METHEG.]

N. B. Those mark'd with * are called KINGS, and serve to suspend the voice in reading ; the most powerful of these are the pauses. (See Heb. Guide, p. 1.)—Those marked with + are term'd MINISTERS, and denote the continuance of the sentence.

Situation of the ACCENTS.

When the Accent is upon the last syllable the word is call'd *Milrá*, when on the last but one *Milbel*.——Note, When the accent is repeated the stress must be laid on the *former*, As תָּבוּ *tóbu*.——If there be two different accents, on the *latter*, As וְהִבְטַחְתִּי *Veba'betšim*.

D I R E C T I O N S

For READING.

I.

A Consonant always begins a Syllable.

II.

One Consonant, with a long vowel, makes a syllable, As פַּ *pa* ; unless 'tis connected with another by a Dagesh-forte, As יָמָּה *Jammá*.

III.

A short vowel takes two consonants to make up a syllable, provided the latter has a Dagesh, or a silent Sheva, As פִּק *pik* in פִּק־כֶּד *pik-ked*, or קֶד *kad* in פִּק־כֶּד *pakäd*.

Note, A silent Sheva, though not inserted (as in לֵד) is always to be understood at the end of a word under a moveable consonant.

IV.

An improper vowel carries its consonant to the next, almost as swiftly as if no vowel had interven'd.—e. g. פֶּרִי not *peri*, but *p'ri*.

*Of the Change of the POINTS**On account of the GENDER.*

FEMININES take הָ, As שׁוֹב *masc.* שׁוֹבָה *fem.* and (participles) הָ, or תָּ, As פִּקֶּדָה *masc.* פִּקְדָה, or פִּקְדָה.

MASCULINE makes הָ, or תָּ. *fem.* As תִּחְתִּי *masc.* תִּחְתִּיָּה, or תִּחְתִּית *fem.* Penultimate is changed into : , As גָּדוֹל *masc.* גָּדוֹלָה.—— of the last syllable is not changed except in קָטָן *masc.* and then it becomes - , As קָטָנָה *fem.*

- In the *Ultimate* (no Kamets preceding) makes : , As *מַעַל* masc. *מַעֲלָה* fem.
 ∴ *Ultimate* and *Penultimate* into : but, when two Sægols are in a word, the first is changed in - or the point Chirek, As *מַלְכָּה* masc. *מַלְכָּה* fem. —
 The termination ה, masc. makes ה, fem. As *מַלְכָּה* masc. *מַלְכָּה* fem.

N. B. The pronouns of the second person singular *feminine* differ from the *masculine* thus,

Masculine,	מִמְּךָ	אֶתְּךָ	לְךָ	אֶתְּךָ
Feminine,	מִמְּךָ	אֶתְּךָ	לְךָ	אֶתְּךָ

Of the Change of the POINTS

On account of NUMBER.

Plural masculine adds ים. or י. — Feminine ה — Dual ים in both genders.
 Penultimate ם, ם and ם singular, make : plural ; As *דְּבָרִים* from *דָּבָר*. —
 (no Dagesth intervening) is changed into ם, As *יָתִים* from *יָתִים*.
 Ultimate often changes into ם, As *גְּמִלִים* from *גָּמֵל*, except before a guttural or resh.
 ם changes as in gendering, — but ם (when dropt) is succeeded by ם with a Dagesth, As *חֲרָטִים* from *חָרָט*.
 ם makes ם, As *סְפָרִים* from *סֵפֶר*. — The same does ם in words of the form (ם) and (ם) As *סְפָרִים* from *סֵפֶר*.

On account of REGIMEN.

Penultimate is changed into : , As *דְּבָרִים* from *דָּבָר*. — But under a guttural, into a compound Sheva. — ם (when followed by ם) is changed in the same manner.
 Ultimate (not followed by ם) is changed into ם, as in the above Example *דְּבָרִים*. — And ם (preceded by ם) into ם, As *שָׁבוּ* from *שָׁבוּ*.
 N. B. Tzere changes neither in the *Ultimate* nor *Penultimate*, if followed by a quiescent letter. — Feminines change ה, into ה, As *צִדְקָה* from *צִדְקָה*. —
 ם before ה is changed into ם, As *מִקְנֵה* from *מִקְנֵה*. — The plural and dual terminations (ים. and ים.) in construction make ים.

EXCEPTIONS.

אֵל, אֵל, אֵל In regimen make אֵל, אֵל, אֵל. — And אֵל, אֵל, and אֵל change ם and ם into Cholem, As אֵל, אֵל, אֵל. — אֵל makes אֵל.

The Masoretical Characteristics of the Conjugations.

KAL has no distinguishing mark, and is therefore called the *simple Conjugation*.

NIPHAL has נ prefixed, or Dagesh forte in the first radical, As { נפקד
הפקד

PIHEL has Dagesh forte in the middle radical, or Sheva under the formative letter of the tense, _____ As { פקד
יפקד

PUAL, besides those marks has Kibbutz under the first radical, As פקד

HIPHIL has ה characteristic, or Patach under the letter of the tense, and Chirek or Tzere before the last radical, As { הפקיד
יפקיד
הפקיד

HOPHAL has Kamets-chatuph, Kibbutz, or Shurek, before the first radical, _____ As { הפקד
הפקד
הויסב

HITHPAEL has ה prefix and Dagesh forte in the middle radical, As היתפקד

K A L

Indic-] DECLINED [ative.

Preter.

Through the Persons.

Future.

MASCULINE.			FEMININE.			MASCULINE.		
MASCULINE.	SING.	Perf.	פקד	פקדה	FEMININE.	Perf.	SING.	אפקד
		2	פקדת	פקדת		com.		תפקוד
		1	פקדתי com.					תפקודי
	PLURAL.	3	פקדו com.			com.	PLURAL.	נפקדו
		2	פקדתם	פקדתו				תפקודו
		1	פקדנו com.					יפקדו

Singular.

IMPERATIVE.

Plural.

MASC.

FEM.

FEM.

MASC.

Person 2 | פקד or פקוד

פקדי | פקודנה

פקדו | 2 Person:

BENONI.			INFINITIVE.		PAHUL.		
SING.	PLURAL.				SING.	PLURAL.	
פָּקַד	masc.	פְּקָדִים	פָּקַד or פָּקִיד		פָּקַד	masc.	פְּקָדִים
פָּקִידָה or פָּקִידָת	fem.	פְּקִידוֹת			פָּקִידָה	fem.	פְּקִידוֹת

N. B. To the *Preter* י prefixed takes : As וְשָׁלַח ——— To the *Future* it has - with a Dagefh, or (before an undagefhable letter) יָ, As וְיִשְׁלַח and וְיִפְקֹד. Observe, however that a י prefixed to a labial, or a moveable consonant, with a Sheva, is changed into וְ, As וְבִמְשָׁכָה and וְהִנְחִילָה.

•• Thus much may suffice to give the Learner a general Notion of Punctuation. They who would enquire more particularly may consult Buxtorf's Thesaurus Grammaticus, or The Epitome of it, by Leusden.

F I N I S.

